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WASHTENAW JEWISH NEWS

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Prayer of Mothers for Life and Peace
תפילה למעמד המשותף
أغنية الحياة والسلام
by Shaikha Ibtisam Mahameed and Rabbi Tamar Elad-Appelbaum (2014)
English Amichai Lau-Lavie (translation)
God of Life
Who heals the broken hearted and binds up their wounds
May it be your will to hear the prayer of mothers
For you did not create us to kill each other
Nor to live in fear, anger or hatred in your world
But rather you have created us so we can grant permission to one another to sanctify
Your name of Life, your name of Peace in this world.
For these things I weep, my eye, my eye runs down with water
For our children crying at nights,
For parents holding their children with despair and darkness in their hearts
For a gate that is closing, and who will open it before the day has ended?
And with my tears and prayers which I pray
And with the tears of all women who deeply feel the pain of these difficult days
I raise my hands to you please God have mercy on us
Hear our voice that we shall not despair
That we shall see life in each other,
That we shall have mercy for each other,
That we shall have pity on each other,
That we shall hope for each other
And we shall write our lives in the book of Life
For your sake God of Life
Let us choose Life.
For you are Peace, your world is Peace and all that is yours is Peace,
And so shall be your will and let us say Amen.
صلاة مشتركة
اله الحياة
الذي يُشفي القلوب الحزينة والمثالة
استمع لو سمحت الى صلاة الأمهات
لانك لم تخلقنا لكي نقتل بعضنا بعضا
وليس لكي نعيش بحالة من الخوف، الغضب والكراهية في عالمك هذا
بل لكي نسمح لبعضنا البعض أن نذكر أسمك
اسم الحياة، اسم السلام في العالم.
على جميع هؤلاء أنا أبكي دوما
أبكي خوفاً على الأطفال في الليالي
يحمل الآباء أطفالهم الصغار واليأس والظلام في قلوبهم
على البوابة التي أغلقت والتي لا نعرف من سوف يقوم بفتحها
وبالدموع والصلوات التي أصليها طيلة الوقت
وبدموع النساء اللواتي يشعرن بهذا الألم القوي في هذه الأوقات
العصيبة
أنا أرفع يدي اليك يا ربي أن ترحمنا
لنعيش مع بعضنا البعض
ونشفق على بعضنا البعض
ونواسي بعضنا البعض
ونأمل الخير لبعضنا البعض
ولكي نكتب قصة حياتنا في كتاب الحياة
من أجلك يا اله الحياة
امنحنا أن نختار الحياة
لانك السلام ومنزلتك السلام وكل ما لديك سلام
بإذن الله لنقل امين
מלך חפץ בחיים
הרופא לשבורי לב ומחבש לעצבותם
שמע נא תפילת אמהות
שאתה לא בראתנו על מנת שנהרוג זה בזה
ולא על מנת שנחיה בפחד, כעס ושנאה בעולמך
אלא על מנת שנדע לתת רשות זה לזה לקיים את שמך
שם חיים, שם שלום בע.
על אלה אני בוכיה עיני עיני יורדה מים
על ילדים בוכים מפחד בלילות
על הורים אוחזים עולליהם וייאוש ואפלה בלבם
על שער אשר נסגר ומי יקום ויפתחהו טרם פנה יום.
ובדמעות ובתפלות שאני מתפללת כל הזמן
ובדמעות כל הנשים שכואבות את הכאב החזק בזמן
הקשה הזה
הריני מרימה את ידיי למעלה אנא ממך אדוני רחם עלינו
שמע קולנו ה' אלהינו בימי הרעה האלה שלא נתייאש
ונראה חיים זה בזה
ונרחם זה על זה
ונצטער זה על זה
ונקווה לזה לזה
ונכתוב את חיינו בספר החיים
למענך אלהים חיים.
תן שנבחר בחיים.
כי אתה שלום וביתך שלום וכל אשר לך שלום
וכן יהי רצון ונאמר אמן.

That they be safe in the land

By Ilana Blumberg. This piece originally appeared in Jewish Book Council's Witnessing series, a collection of reflections from Israeli authors and authors living in Israel.

Wednesday, October 11, 2023. Jerusalem.

I can't sleep more than a few fitful hours at a time. I am on my phone, forcing myself to put it down, close my eyes, wait and wait and wait and somehow sleep. Then I wake up, check my phone — for news, for my daughter to text from her base — try to go back to sleep. Wake up, check my phone for news, get out of bed.

The number of the dead continues to rise. Now it is 1,200. My confidence in my government bottoms out again every time I check the news. I can taste my anxiety with every swallow. My fear for the future swirls around me when I walk. My understanding of others' hatred is utterly new, vivid as technicolor and made of images I want never to have seen. My recognition that all the old strategies for living are obsolete is as sharp

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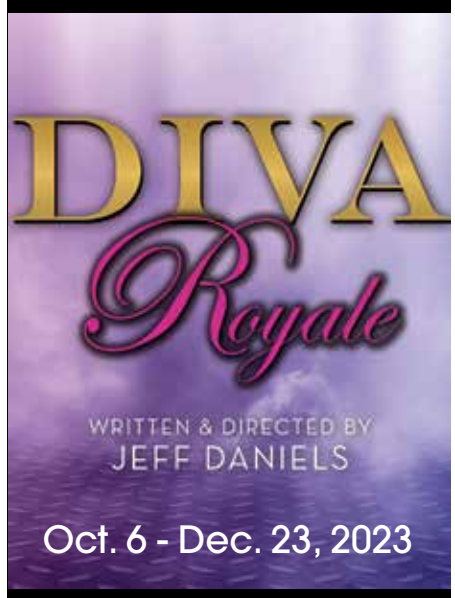
the PurpleRose theatre company



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From the Editor

How do we keep the worst days in the last 50 years of Jewish history from tearing us apart?

I'm turning over my monthly "From the Editor" column to Rabbi Sharon Cohen Anisfeld. I've poured my own thoughts into assembling this issue of the WJN.

From a letter by Rabbi Sharon Cohen Anisfeld, originally addressed to the Hebrew College Community where she is President. Published by JTA October 17.

For some, blaming the actions of Hamas on Israeli occupation is a way of trying to hold onto a world that makes sense, a world in which all hate flows from hurt, a world in which we can somehow keep horror at bay. I understand this impulse, but I believe its impact — blaming victims of unbearable cruelty for their own suffering, for the sake of preserving our own ideological and moral comfort and convenience — is insidious.

Let yourself be uncertain about what Israel should do next in this impossibly painful and frightening moment. We are already being bombarded with requests to sign petitions, make statements, and participate in protests. Many of us understandably feel a growing sense of urgency as conditions worsen in Gaza, and we fear an even more severe humanitarian crisis. I trust that every member of this community longs desperately to do what is possible to prevent further suffering and the death of innocent civilians, both Palestinian and Israeli. I hear the same longing from my Israeli friends and family as well. Let us be very, very humble as we share ideas about how best to do so. Beware of facile answers.

Do not equate concern for Palestinian suffering and the loss of innocent Palestinian lives with betrayal of the Jewish people. Let us not allow the inhumanity of Hamas to strip us of our basic humanity. Here I share the powerful words of my colleague, Rabbi Shawn Ruby, an Orthodox rabbi who lives in Zichron Yaakov. We've been friends and part of the Bronfman Youth Fellowship community together for the last 30 years. Last Monday he wrote these words to the Bronfman listserv (shared here with his permission):

"I live in Israel. I have a child in the IDF. I am attending the funeral tomorrow morning of a young man whom I have known since he was a child who was killed on the first day of fighting. I am in unbearable pain. That said, I have no problem with people raising concern, mourning, sadness, or horror about the loss of life in Gaza alongside with that on our side. The human tragedy there is overwhelming. Recognizing that does not diminish from the Jewish/Israeli tragedy … For all of us reacting one way or the other to each other, let's take a breath, and exercise some compassion and forgiveness for those of us who are reacting to a horrifying situation by being more unwilling to hear the other side than usual. Let's not let the worst days in the last 50 years of Jewish history fragment us."

Yes. Let's not let the worst days in the last 50 years of Jewish history fragment us.

Those of us living on this side of the ocean are not living through what they are living through there, but we are feeling our own grief, fear, loneliness, and pain. Let us learn from their example. As my friend and colleague, Rabbi Mishael Zion, wrote to his community in Jerusalem last week: "Seek to be in the company of others who can support you and share their warmth with you. In addition, seek to give and act in support of others. … Allow yourself to experience every emotion that arises, but try not to dwell on it too much. Instead, focus on actions and activities that are aimed at doing good and are spiritually uplifting."

Every day, I hear stories from friends and students and alumni in Israel about the ordinary and extraordinary ways in which people are caring for each other — through daily acts of kindness, concrete expressions of chesed. I am inspired and in awe. ■

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JEWISH NEWS

2935 Birch Hollow Drive
Ann Arbor, Michigan 48108
(734) 395-4438
www.washtenawjewishnews.org
CKinbergeditor@washtenawjewishnews.org

Editor and Publisher
Clare Kinberg

Advertising Manager
Pat Cowan

Design and Layout
Dennis Platte

Staff Writers
Hannah Davis, Lonnie Sussman

Contributing Writers

Contributing Writers
Rabbi Sharon Cohen Anisberg, Bernie Banet, Ilana Blumberg, Phia Blumenthal, Candace Bulkley, Shane Dennis, Dafna Eisbruch, Emily Eisbruch, Eileen Freed, Trina Fuller, Rabbi Aharon Goldstein, Elli Gurfinkel, Doug Marrin, Becky Melamed, Caroline Nathans, Chuck Newman, Murray Rosenthal, Greg Saltzman, Gerald Sorokin, Rachel Wall

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Phone numbers, websites, and addresses of organizations frequently listed in the calendar:

Ann Arbor Orthodox Minyan (AAOM): 1429 Hill Street, *248-408-3269, annarborminyan.org*

Ann Arbor Reconstructionist Congregation (AARC): 2935 Birch Hollow Drive, *734-445-1910, aarecon.org*

Beth Israel Congregation (BIC): 2000 Washtenaw Ave, 734-665-9897, *bethisrael-aa.org*

Chabad House: 715 Hill Street, 734-995-3276, jewmich.com

Eastern Michigan University Center for Jewish Studies (EMU): www.emich.edu/jewish-studies/

Frankel Center: 202 S. Thayer St., lsa.umich.edu/judaic/

Jewish Community Center (JCC): 2935 Birch Hollow Drive, 745-971-0990, jccannarbor.org

Jewish Cultural Society (JCS): 2935 Birch Hollow Drive, 734-975-9872, jewishculturalsociety.org

Jewish Family Services (JFS): 2245 South State Street, 734-769-0209, jfsannarbor.org

Jewish Federation: 2939 Birch Hollow Drive, 734-677-0100, jewishannarbor.org

Pardes Hannah: 2010 Washtenaw Ave, 734-761-5324, pardeshannah.org

Temple Beth Emeth (TBE): 2309 Packard Road, 734-665-4744, templebethemeth.org

UM Hillel: 1429 Hill Street 734-769-0500, michiganhillel.org

Community-wide Israel solidarity vigil

By Gerald Sorokin, Beth Israel Congregation Executive Director

As the Ann Arbor Jewish community observed the final days of the holiday season, news of the Hamas terror attack on Israel spread. Leaders of numerous Jewish organizations, including the Jewish Federation, Beth Israel Congregation, Temple Beth Emeth, and Ann Arbor Reconstructionist Congregation, met over the holiday to plan a vigil to express the community's anger, grief, and solidarity. What emerged was a unified hour of prayer, music, and poetry.

The community gathered at sunset on Sunday, October 8, just as Simchat Torah concluded. Three hundred people assembled at Beth Israel — and 200 more followed the livestream — as political leaders, clergy, and other community members sang, spoke, and prayed together. Dozens of people lingered after the ceremony to provide mutual support and to hear one another's stories.

U.S. Representative Debbie Dingell shared her distress over the senseless killing and hostage-taking of civilians and reiterated Israel's right to defend itself against such attacks. Ann Arbor mayor, Chris Taylor, read the Prayer for the State of Israel.

Amichay Findling, the recently-arrived shaliach from the World Zionist Organization, shared a deeply personal reflection. He went to sleep Friday night having heard that rockets were being launched from Gaza, which was a concern, but not a major surprise. The next morning, he said, "I woke up to a different reality — a reality of terror, with thick fog of war, hundreds of confusing messages: rockets, captives, massacres, Hamas militants raiding the streets and houses of Israel in broad daylight, dozens of kilometers away from the border." And while Amichay's family in Israel was safe, he worried about his "Israeli brethren, who are in a horrible, unprecedented, situation," and he felt overwhelmed by the deluge of information and video.

Rabbis Nadav Caine, Chelsea Fuchs, Aharon Goldstein, Rob Dobrusin, and Gabrielle Pescador, along with Cantor Regina Hayut, read a mix of ancient biblical texts and modern poetry, along with prayers and contemporary songs.

The message of the evening was summed up by Jewish Federation executive director, Eileen Freed: "You being here this evening, gives strength to each of us — our collective Jewish community. And, our presence and voice gives strength to our Israeli sisters and brothers in their time of need." ■

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Israel at War

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as a recognition can be. I want to fast. I want to pray. I want to put everyone I love in a room and hold them safe and ask them to speak so I can hear their voices. My mind is a mess with thoughts about how we got here and how not to be here and all the things I do not want to happen and all the things I want to turn back time for, so that they won't have happened.

Saturday night. We turn on our phones, finally, in Jerusalem after a day that began with repeated sirens and quick runs to the stairwell in pajamas, neighbors in pajamas, then the thud of Iron Dome, then the descent of dead silence on the streets. A decision not to go to synagogue even though it is down the block. It is Simchat Torah and all we know is from a neighbor in the stairwell: there was an incident in the south, there are hostages. My older children draw in their breaths when they hear that, because they know that nothing that includes the kidnapping of an Israeli is going to end within a day. We moved to Israel in 2014 [from Ann Arbor] soon after the "Three Boys" were kidnapped and I remember then trying to figure out how to tell them about those boys and their subsequent deaths, and the war that ensued. I remember the stairwells, we were in pajamas then, too, the sound of sirens vibrating around us. At the time, my son was seven, my daughters four and 10. Now, my son is 16 and my daughters 13 and 19. The 19-year-old was drafted into the IDF on August 24. All three know quite well that any kidnapping is not a siren today and school tomorrow.

But I can't begin to imagine that the "kidnapping" is not one soldier, or three, but hundreds, and that the "infiltration" of a paraglider is a massive attack on the entire southern border of kibbutzim and towns. That hundreds of people are dead. That hundreds of people are missing. That thousands are wounded. That the IDF has lost control over the south and that ordinary people are fighting for their own lives and those of their families. I have not yet heard that there was a rave, in a big open field three kilometers from the border (why? why? who okayed this?), and that we know kids who were there.

In fact, at mid-morning Saturday, I am still wondering if I should have tried to make it to synagogue because I was supposed to read Torah at one of the many stations we always have on Simchat Torah to make sure that we can get through the hundreds of aliyot that this holiday features: as we finish reading the book of Dvarim, each adult gets to come up to the Torah, to say the blessings before and after a short section is sung. I was going to be reading at one of seven stations. Divide and conquer strategy. When every adult has gone up to the Torah, the custom is for all the children to go up. They stand under a tallit or a few tallitot that the taller adults hold high over their heads, and they too say the blessings, as a group. And then the whole community asks the angels that save us from evil to bless the children in the names of our ancestors, to let them be multitudes throughout the land.

There are often some tears at these moments, in my eyes, but not only mine. It brings tears to see new babies who have come into being between last Simchat Torah and this one, swaddled in parents' arms; 12-year-olds who will become adults in the coming year, children holding siblings' hands. The space protected. Home within a home. It is with the children that we finish the five books of the Torah. They are far too young to appreciate endings, to appreciate the poetry of the blessings of the tribes, to feel the loss in Moses' death. They are mostly thinking about the bags of candy they will get after their aliyah. Which is just fine.

And in the stairwell, I am still thinking, when Shabbat is out, I will text the gabbai, my old friend from high school, and I will apologize for not showing up. I am still imagining that maybe I overreacted, maybe lots of other people did show up. I hope I didn't leave them in the lurch.

But, as the sirens keep coming, my son says, if there are this many sirens in Jerusalem … and he doesn't have to finish the sentence, because we all know that Jerusalem always has fewer alarms than the south and fewer than the central area of Israel, and that something really not good is afoot.

We see soldiers running with their duffels and guns on the street, some of them still in street clothes, and when I look out the window and see my neighbor taking her dog out quick as she can, I run down, close enough to home to run back if there is another siren. She says her son has just gotten his call, he is standing ready to be taken back to his base where he serves in tanks. It's not just the soldiers though. Someone rushing down the street sees me and says, it's a general call-up, reservists, everyone.

When we turn the phones on at the moment Shabbat ends, it all comes hammering down on us. We watch television, all of us, plus my former husband who came over earlier in the day to make sure we were all okay and then came over again, as soon as Shabbat ended, because we are in a war.

And I am horrified by the numbers — 200 dead. How is this possible? I don't know what to do first: check the news online, watch the news, read Facebook. I don't know how to put this awful, awful puzzle together. All the things that were supposed to happen clearly will not. My son will not go back to his high school/basketball academy in central Israel because they are currently under fire. The name of the town is in the list on the right side of the TV of the tens of towns under attack right now. My daughter's commander calls and says she will not return to base before Monday, and my daughter apologizes for not turning on her phone immediately. Education Corps, she did not think it could be an emergency for her. And the commander says, keep your phone on and on you, at all times now.

And still we don't understand anything. There was a rave: there were a thousand young Israelis, maybe more? They were in a wide open field, paragliders came. Really? Paragliders? Bulldozers came and broke down the wall and then lots of Hamas fighters came though. What is lots? Twenty? Fifty? It starts to dawn on us that we are talking about hundreds. They came in white trucks, not random cars or vans. It was a major operation.

Still, we have no idea what major means. Two hundred dead seems impossible to take in. But then it is 300 and then 400. Already within a few minutes after Shabbat is over, we know that our friends' child is missing. He was at the rave. It is his father who was the gabbai I was imagining calling to say, I'm so sorry, I should have come to shul. I was imagining him laughing his easy laugh. But no. Now he and his wife will become public faces of the disaster that has befallen us. The hundreds of posts of missing young men and women, and also full families, and elderly parents, none of whom have been heard from. Maybe they are dead. Maybe they are hiding. Hiding? In hiding? In Israel? In the modern State of Israel? In hiding? I am thinking of stories I grew up on of the partisans, of the forests of Poland, of Hungary.

From here forward, it is a blur. The last four days: Sunday, Monday, Tuesday, and today Wednesday. I no longer know when I learned what. When the death toll rose to 500 and 700 and 900 and 1,200. And those numbers simply ceased to be ones I could take in, not in a country this size. I don't remember when I learned that army bases themselves had been overrun and that soldiers were murdered in their beds. When I understood that people were still barricaded in their homes, in real time; that hostages were still under threat of death in a kibbutz dining room, in real time. When I understood that the other boy we knew who was missing — my daughter's close friend's brother, Aner Shapira — had been with Hersh Goldberg Polin — that it wasn't two stories but one, and that both had been wounded. When we heard finally that they were alive but in Gaza.

When my son told me that the boy whose photo I had just reposted in a kind of shock reaction, the face, the face, was 16, like him, that he lived 10 minutes away, and that they played basketball together, and that it had been confirmed that he had been taken to Gaza. And I said, What?, and my son said, yes, they know he's kidnapped. And I thought, he is 16. If he was visiting a friend, and the friend isn't also missing, then he is now in Gaza alone. Ofir. And I keep seeing the image of him, smiling, with his braces that he was probably counting the days to be done with, with his haircut that all the basketball players had been sporting that season when the photo was taken. And I wonder what surreal world I have entered that my son knows a boy who has been abducted to Gaza. And I wonder that our friends have the wherewithal not to spend every moment screaming or hurling themselves at a wall or ripping their own skin because they can't get to their wounded child, to save him, now that they know he is alive.

So many deaths behind us. And the horrifying fear of how many to come. And the inability to imagine anything beyond this moment.

Israelis enter a whirlwind of doing: faster than anything anyone outside the country can imagine. A call goes out in a single WhatsApp group: there are 200 Thai agricultural workers who ran for their lives from the south, they ran with nothing. They are near Netanya, in a hangar there. They need everything from refrigerators to toilet paper to clothing and sheets. Maybe 15 minutes after the call goes out and I have replied to the man who posted it, he arrives in front of my house with his teenage son to collect an electric burner from me, sheets, towels, garbage bags, kitchen goods, whatever I have been able to find quickly at home. His trunk is already full to the brim. He will drive it straight to the hangar. And that is one needle in a haystack of giving and doing and organizing and donating.

Blood donation lines in Jerusalem and Tel Aviv, with people standing for hours. People, from kids to teens to adults not called up, cooking and packing and delivering food to soldiers. People offering beds and homes and apartments to families and now half-families and lone survivors from the south. Help for Bedouin communities who have children that lost parents in the battles in the south. I find out from a photo of my son holding a puppet that he was busy entertaining children whose parents are doctors, and also that he spent hours with his friends cleaning hotel rooms to get ready for the 1,100 people from the south who would be sleeping there on Monday. I know that on Sunday he was loading and delivering supplies back and forth for hours, with a friend old enough to drive. Some volunteer to phone elderly citizens who live alone. Others volunteer to shop and dog walk and babysit for families who have a parent at the front. Bright, big painted handmade signs appear hung on the walls of the school opposite our street, directing people to the nearest public bomb shelter, should an alarm go off. The activity is nonstop. Because what if we stopped?

But even as we don't stop, I think to myself that if we could go back in time, we would put all the children, big and little, under the tallit, and demand that the angels watch over them. That they be safe in the land. ■

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How Mitspe Ramon, educator's kibbutz in the Negev, is welcoming families in crisis

By Phia Blumenthal, who grew up in Ann Arbor and last contributed to WJN in April 2022 with a report about her work in Poland with Ukranian refugee children. Immediately after the terrible events of October 7, she started working with evacuees from Kibbutz Erez. Transcribed by Beth Dwoskin.

I live in Mitspe Ramon. To orient you about where that is, if you think you've gotten to the middle of the desert [in Israel], go another hour south. That's where Mitspe Ramon is. We're very remote. And there's a kibbutz of Dror Yisrael here, has been for a long time, and we operate in the area around the Negev and in particular in the last few days, actually from the very first day, we've been hosting families who've been escaping from violence or who were traveling in the south and couldn't get home.

So, we have a boarding school in Mitspe Ramon that Dror runs throughout the year, but because of the situation they suspended educational activities. We turned it into a shelter.

There have been families here, also from Kibbutz Erez, which I'll get to in a moment, but we've also been taking in families from Beersheva and Sderot. Actually, two families came from Sderot this morning, or, this afternoon. The families from Sderot have to leave very carefully, they can't leave in big groups so they've been trickling in throughout the day.

At the moment we're focused on getting them supplies and food and anything they left behind: blankets, pillows, sheets, toys for babies. That's been our focus with those families

and they're staying in our boarding school.

The families from Kibbutz Erez — Kibbutz Erez has a very unique story in this situation. Kibbutz Erez actually was able to defend itself a little bit when there was an attempted infiltration happening on the kibbutz, the members of the kibbutz and a small unit of soldiers were able to fend off the infiltration so luckily there weren't people held hostage or kidnapped from Kibbutz Erez. It's an incredible story, and we've taken in 48 families from Kibbutz Erez. Kibbutz Erez is just north of the Gaza Strip and we're very far south — we are the kibbutzes' like meeting point.

So there's 48 families staying in the hostel in Mitspe, and the interesting thing that happened also with them was that the families from Kibbutz Erez heard specifically that there was Dror in the area, and Dror worked very closely with our affiliated youth movement, HaNoar HaOved ve Lomed, that functioned on Kibbutz Erez in normal, standard times, and they heard that Dror existed in Mitspe Ramon and they asked the municipality if we, specifically we, would run activities for their kids.

So we have been putting together activities for kids in the youth hostel from Kibbutz Erez, we've also been running activities for kids in our boarding school for the families that came from Beersheva and Sderot and we're amassing supplies for them as I said, food, sheets, blankets, pillows, toys, anything we can give we've been giving, and we've been taking them in with open arms, and there are more coming.

About Mitspe Ramon: The population is about 5,000 people, and we're expecting about 10,000 people to come, so there'll be a lot of people all of a sudden here, and it'll feel very different, but we're very happy to do it, we're looking forward to doing whatever we can to help these kids. I can also say specifically about my kibbutz here is that pretty much all of the men have been called up to reserve duty and a couple of our women, so our numbers are very low, and we also run youth movement activities throughout the year in Mitspe Ramon and we've asked our madrichim, our youth madrichim, our counselors, youth counselors, to help us with the activities for kids and they've also been very active in planning it and executing it. They're very invested in making sure these kids are able to function in this crazy situation that they've been thrust into. And yeah, that's what we're doing here and it'll advance as the days go on. ■

Local Jewish community responds to Hamas terror attacks

By Eileen Freed, Executive Director, Jewish Federation of Greater Ann Arbor

Early Saturday morning, October 7, Hamas terrorists invaded Israel from Gaza and perpetrated a horrific attack killing more than 1,300 people, most of them civilians, injuring more than 3,000, and taking hostages — women, children, babies, soldiers, the elderly, whole families — to Gaza. As of this writing, the fate of these captives is unknown, and Israel and the Jewish world is praying and advocating for their release.

The local response to this barbaric assault was rapid and heartfelt. Although it was both Shabbat and a holiday, community clergy and Federation leadership quickly assembled to communicate with community members and to provide a space to gather — to be in community in support of our family in Israel at this tragic time.

Standing together as a community

A "Community Gathering in Solidarity with Israel" was held Sunday, October 8, at Beth Israel Congregation with over 300 in attendance and another 200 watching via livestream. The size of the crowd, especially in light of the short notice and that Sunday was the holiday of Simchat Torah, is indicative of the strong connections with Israel shared by members of the community.

After a Havdalah service, Congresswoman Debbie Dingell spoke emotionally about the weekend's tragedy. "Tonight, we grieve the hundreds of Israeli lives that have been lost due to senseless and terrifying acts of terrorism and violence yesterday," she started. "We must support Israel as it defends itself in the wake of these horrific attacks. Terrorism is never justified, and this violence must end."

Congresswoman Dingell ended by stating her support for the community and decried the loss of innocent life. "So tonight, at this difficult time, I stand with this community. I join you all in praying this violence comes to a swift end. I pray for all the innocent people in the region who are suffering, I pray hostages are immediately released and reunited with their families, and I pray for the safety and security of all in this region."

Rabbi Danny Schiff

The program included songs and poems, prayers for peace, healing, safe return of the hostages, and for peace in Israel during wartime. Ann Arbor Mayor Christopher Taylor led the prayer for the peace in the State of Israel in English, accompanied by Ann Arbor's World Zionist Organization Shaliach, Amichay Findling, in Hebrew.

Federation's Major Gifts Event

An important start to the Jewish Federation's Annual Community Campaign is its annual Major Gifts Event. This year, it was scheduled to take place Wednesday, October 11, with a program focused on our local community. However, just days before the event, Federation determined that the focus of the event must change to address the current situation.

In the words of Federation Board Decky Alexander at the start of the program, "one of the most powerful and potent characteristics of a Jewish Federation, any of the 146 that live in cities and towns across the U.S., is that they are dynamic. Built to respond to the times and more specifically what might happen, emerging in their backyard or front yards, and in backyards and front yards across the oceans in Ukraine, Minsk, or Israel. This is one of those times."

At the event, over 100 attendees heard moving remarks from Israeli journalist and Knight-Wallace Journalism Fellow Efrat Lachter, who agreed to speak with one day's notice. Efrat shared stories of bravery, in particular that of Inbar Lieberman, the 25-year-old security coordinator at Kibbutz Nir Am, who saved the kibbutz through her quick and daring mobilization of their security team.

Efrat is a seasoned war correspondent who has heard testimonies from other atrocities over the years. "Never in my life did I imagine something like this can happen again to the Israeli people," she said. "Hamas is ISIS The last time that 1,000 Jews were murdered in a day was the Holocaust. Israel was established so it will never happen again."

Rabbi Danny Schiff, rabbi-in-residence at the Jewish Community of Greater Pittsburgh, lives half the year in Israel and has children serving in the Israel Defense Forces. He spoke passionately about the imperative of standing together and of taking action. He spoke of the need to contact friends and family in Israel to express concern and solidarity, and to donate to address the overwhelming needs of the thousands of families impacted.

Taking Action

From so far away, it is easy to feel helpless here in the U.S. But there are things we can do. First, reach out and embrace our Israeli family and friends. They need our love and support. Federation has been in contact with our friends in our partnership region of Nahalal, as well as with our funding partners in Israel, and will continue to hug them from afar throughout this crisis.

You can also respond generously to the needs of the people, families, and communities impacted. The Jewish Federation of Greater Ann Arbor together with communities and national Jewish organizations across North America — including the Conservative and Reform movements — is participating in a $500 million campaign to be divided as needed between urgent humanitarian needs and longer-term rebuilding and rehabilitation. Less than a week after Hamas' attack, Jewish Federations of North America had already sent $10 million to 20 organizations providing emergency relief and support in Israel. Those organization include the Jewish Agency for Israel, JDC, World ORT, Israel Trauma Coalition, United Hatzalah, Magen David Adom, ZAKA, Barzilai Medical Center, and the Soroka Medical Center. To donate to the Israel Emergency Campaign, visit www.jewishannarbor.org or contact Eileen Freed (eileenfreed@jewishannarbor.org).

Finally, continue to support Israel in its efforts to eradicate the terrorist threat and return safety and security to its people. This will not be easy, and it will cause pain to innocent civilians in Gaza. Federation and other local organizations will provide resources for community members to remind their friends, neighbors, and colleagues how this started, and why Israel must take this action.

Community Response

By the time this article is read, there will have been many more opportunities provided by Jewish communal organizations to receive support, gather as a community, and take action to help our family in Israel. This community is blessed to have such caring and collaborative leadership.

To stay in touch, learn about upcoming programs, and get information about how to take action, visit JewishAnnArbor.org and subscribe to Federation's e-newsletters, which contain information about activities across the community. ■

War in Israel: Soroka Hospital in Beersheva

By Dafna Eisbruch, who grew up in Ann Arbor and now lives in Tel Aviv. This article is from the Israeli online newspaper Davar, translated from the Hebrew and reprinted with permission. Link to this article in the Hebrew https://www.davar1.co.il/454721/

October 10, 2023

The staff at Soroka Hospital in the Negev, caring for patients around the clock, includes people from the area around the Gaza strip who

Dafna Eisbruch

were evacuated, mothers whose husbands are in the reserve service, and the mother of a son who was kidnapped. They are a whole team together.

"I take off rings of murdered people and write death certificates. I've started to be happy when I hear from patients who scream in pain because everyone who screams is still alive," Nechama Aharon, a nurse in the emergency room at Soroka Hospital, in Beersheva, tells Davar. "But the feeling is that we need to be strong for the soldiers who are at the front. I can't weigh my feelings on the horrible things I see. With all the pain and shock, it is very important to me to continue to be useful."

Aharon, 31 years old from Rocham, is not a psychologist, but she finds herself also helping provide emotional comfort to the injured at the hospital. "We try to talk to the patients

Nehama Aharon

who can communicate, to give them information about what is happening to them. A patient who arrives in trauma does not understand what happened to them and what is happening around them. I try to reduce the uncertainty, explain to those who have an injured leg that they have an injured leg and that we are treating the injury."

Aharon and all the members of the medical staff at the hospital work in an emergency format — 12-hour shifts, followed by 12 hours of rest. On Saturday, October 7, even before an incident with many casualties was announced, some of the staff members finished working the night shift and continued working into the morning hours. For the following days, Soroka teams worked shoulder to shoulder with medical teams from hospitals in the northern and central regions who volunteered to help, even though the Soroka management did not call for it and even announced that there was no need for backup for the medical teams.

"There is a very strong feeling that the whole team is together in this story. This morning I saw a woman from the aid station in the hospital with drooping eyes, I asked her how she was and she said that her son was kidnapped to Gaza," says Aharon. "There are staff members who were evacuated from their homes near the Gaza strip, there are others who travel to Soroka from Tel Aviv or the Dead Sea area, there are mothers with small children whose husbands were drafted into the reserves and they are now working 12-hour shifts while they maintain a home and children alone. Many of the nurses are residents of Rahat, Arara, and other Bedouin neighborhoods. Some of them don't have alarms and there are no safe rooms in the houses in their neighborhoods."

Amid the complex situations in which many of the staff members find themselves, they are mobilized to help beyond their duties in the hospitals. Every day Aharon brings donations to the hospital for the families of the wounded and the soldiers that she herself collected from her neighbors in Yeruham.

A family from Kfar Gaza: "We don't know where we will go"

"We entered the security room in the house following the alarms. Our son lifted the shutter to see the interception of the missiles, and

saw drones and terrorists," say Segal and Ronan Jacobi from Kfar Gaza, whose 21-year-old son Yiftah underwent surgery on his hand after being injured.

"We called the security team in the village and reported the intrusion of terrorists, and Yiftah told us to go into the safe room in the house and even then he acted like a hero and closed the doors of the safe room with handcuffs," says Segel. "Around 8 o'clock we heard voices inside the house. At one point we were already begging them to drop a bomb on our house because we didn't know if we would survive, and we wanted them to at least kill the terrorists because we had no way to fight them. When they heard us talking on the phone, they left, but later came back."

"If Yiftah hadn't locked the safe room in advance, they would have gone in there," says Ronan. "They tried, they had hammers, M16s, we had nothing, they shot into the safe room through the handle. We were locked up for almost 30 hours in the safe room without water. We only left on Sunday at 11 a.m."

"There was only one other family from the neighborhood that survived, all the rest perished. They were shot inside the safe rooms. Had the safe rooms been locked, they would be saved," says Ronan. "We left the house with nothing, luckily there is a credit card in the phone today so we can get by a bit. We don't know what we will do now and where we will go when Yiftah is released from the hospital."■

One Palestinian woman's story

By Clare Kinberg

On the morning of October 18, 12 days into the current war in Israel/Palestine, I talked by phone to a Palestinian American woman who works in Washtenaw County and has family in both the West Bank and Gaza. Because of her apprehension of surveillance and unforeseen consequences, I am honoring her wish to remain anonymous. I'll call her "T" for this article. I got her contact info from a good friend of mine who told me one of her work colleagues is a Palestinian who was so distressed she was finding it difficult to work.

Born in Bethlehem in the early 1980s, T came to the United States right after high school looking for a better life. She is married to an American and has two children, one still in high school. Most of her family still live in the West Bank; one of her sisters-in-law is from Gaza and has extended family there.

T first expressed her lack of surprise over this current outbreak of violence. To explain this to me, she began by telling the story of her trip four years ago to visit her family in the West Bank. With her children and husband, she had intended to spend a full month there. But the interrogations, delays, bureaucratic paperwork, and harassment meant the actual time in Bethlehem was shortened and filled with stress. Her only wish, she said, was that Americans would go to the West Bank and see for themselves the conditions Palestinians are being forced to live in. This, she said, is the root of the current violence, which she fears will not end.

The Israeli settlements, she said, are choking the areas where Palestinians live. When she was growing up in Bethlehem, a trip to Jerusalem was a five-mile, 15 minute drive — a person could easily walk. But now, because of the separate roads reserved for Israeli Jews and the winding, and dangerous roads that Palestinians must use (if you can get a permit), it is at least two hours each way and filled with stress and humiliations.

The distance from where her sister-in-law's family live in Gaza to her home in Bethlehem is less than 50 miles, about an hour's drive. Yet, her brother had two children before his in-laws were given permission to travel to see them. Today she heard from them that three of the extended families' homes have been destroyed by bombs, and the families are moving from church to church to hide, but each location feels like a trap. They are on the run.

Palestinians in metro Detroit, she said, are currently feeling numb, hopeless, and afraid to speak publicly. The most they can do is privately offer comfort to each other.

Please she said, do not assume you know what Palestinians here in Michigan, in the West Bank, or in Gaza are thinking or feeling. It is very hard to trust anything you read in the media. Go there, she pleaded, see for yourselves the conditions her family and other Palestinians are living in. ■

Jewish Federation welcomes Becky Melamed to the team

By Rachel Wall, Communications and Development Manager, Jewish Federation of Greater Ann Arbor

The Jewish Federation of Greater Ann Arbor is thrilled to welcome Becky Melamed to its professional team in the role of Development Associate.

Becky is a Jewish educator and community professional with expertise in professional and organizational development and experiential education. Previously, Becky served as the Director of PJ Library in Metro Detroit, where her leadership energized the organization through new innovative programs and increased outreach to new families. Recently, Becky worked at a Jewish tech start-up called Jlive, a communal connectivity and event nonprofit, where she worked in a variety of roles with local and national Jewish organizations.

Becky's extensive professional experience combined with her deep commitment to Jewish community are great assets to the Federation's work. As Development Associate, Becky's primary role is to assist with the communications, technology, and logistics required for Federation's Annual Community Campaign, as well as other financial resource development efforts on behalf of the local and international Jewish community. These efforts include expanding Federation's capacity to more deeply engage with corporate partners and targeted campaigns like the LiveSecure initiative to fund a community-wide security program in Jewish Washtenaw County.

Becky holds both a bachelor's and master's degree in Education. She and her husband Marc have two sons, Max and Ari, and a golden retriever, Maizey Blue, who they describe as "their favorite child." They can often be found at Michigan football games, traveling, at baseball games (they have been to 22 of 30 MLB stadiums), and going to concerts.

Becky says she has dedicated her career to growing and deepening Jewish life in her community. "I am looking forward to building on my previous experience in Jewish communal work with the Ann Arbor Federation team," she says.

To contact Becky, you can email becky@jewishannarbor.org. Visit JewishAnnArbor.org to learn more about the Federation's work and entire professional team. ■

Federation grants JFS $60,000 in emergency funds to support older adult services

By Becky Melamed, Development Associate at the Jewish Federation of Greater Ann Arbor

The Jewish Federation of Greater Ann Arbor has granted $60,000 in Jewish community emergency funds to Jewish Family Services of Washtenaw County (JFS) in support of the Congregational Social Worker and JFS' critical work caring for Jewish older adults in the greater Ann Arbor area. This grant was in response to significant unexpected funding losses in older adult services.

JFS' WISE (Washtenaw Integrated Senior Experience) aging-based services for older adults include the "WISE @ the J" meal and social program, assistance for local Holocaust survivors and their caregivers, and a congregational social worker who serves members of Temple Beth Emeth and Beth Israel Congregation. In addition, Jewish older adults receive a range of services including transportation, resource navigation, care management, and supportive counseling. All these services have been impacted by a drastic decrease in funding from both public and private sources.

Washtenaw County has been a significant source of funding for JFS' critical aging services — in particular, meals for those in need. JFS is the only provider of kosher Meals on Wheels in the county, yet the county's funding does not account for the higher price of preparing kosher meals than non-kosher ones. JFS, in partnership with the Jewish Community Center of Greater Ann Arbor (JCC), also runs the only kosher "Senior Café" in the county, called "WISE @ the J." Current trends show that enrollment in these programs, and therefore operational costs, is on the rise.

At the same time, Sarah Schneider Hong, JFS' Chief Program Officer, says, "Funding has never been more scarce, the effects of COVID-19 are enduring, costs are rising, and we are all aging."

And it's not just food prices that contribute to the cost of the program. When older adults gather at the JCC for lunch, a JFS staff member is present to offer social and enrichment programming and to connect participants with services whenever the need arises. Until recently, the county funded some basic administrative costs. However, it has announced that it will no longer provide this grant. JFS will have to absorb the costs associated with case management, crisis assistance, memory and enrichment programming, and transportation for the WISE program.

In 2022, WISE cost over $30,000 for JFS to administer to more than 1,100 older adults in Washtenaw County. Based on anticipated need, JFS expects that amount to increase by nearly 20% in the coming year. With the county's funding cut nearly in half, the budget shortfall that JFS must cover is tremendous.

Based on the numbers alone, Hong knows JFS has an imperative to continue meeting the community's needs. "Looking at our 2022 data, 71% of WISE Aging clients reported an annual income of less than $25,000," she says. "Seventy-six percent reported high levels of social isolation. How can we look away from that?"

Basic food needs are not the only critical service for which funding has decreased. In recent years, JFS relied on support from the Center on Holocaust Survivor Care and Institute on Aging and Trauma, a program of the Jewish Federations of North America (JFNA), to offer person-centered, trauma-informed supportive services for Holocaust survivors, older adults with a history of trauma, and their caregivers. Due to an incredibly high volume of applications for this most recent grant cycle, the local JFS was not awarded renewed funding. This financial gap will be difficult to fill, as there are limited grantors making allocations for this purpose.

"Caring for the aging is a priority at JFS and central to our mission and values. Put simply, we need more resources, more reliable funding, and more donors and champions committed to the well-being of older adults to enable us to continue this work. We are a critical provider of safety net services for local seniors, and we are desperate for more support," says Hong.

Between the county, JFNA, and other private revenue sources, JFS lost in total over 75% of its $1.2 million older adult services budget in a very short period of time.

When JFS learned that essential funding on which they, and other providers in the sector, had relied for many years was at risk, they began to aggressively seek new funding sources. Unfortunately, they were successful in raising only a very small part of what is needed to continue to care for their clients.

When JFS approached the Jewish Federation of Greater Ann Arbor about helping to fill the gap, Federation leadership felt that the Jewish Community Emergency Fund should be used to help address the crisis. As part of its mission to provide and inspire philanthropic leadership and community building to nurture a strong, connected, and caring community locally, in Israel and around the world, the Federation maintains a Community Emergency Fund to address urgent needs, such as assisting organizations facing financial distress. In 2020, monies from this fund were allocated to local Jewish organizations to keep operations running during the unprecedented COVID-19 pandemic.

To Federation Board President Jessica 'Decky' Alexander, JFS' current situation called for action. "The work that JFS does to serve older adults is so critical, and the recent funding losses so abrupt, we knew we had to respond," Alexander says.

In September of this year, the Federation Board of Directors voted to authorize $60,000 in emergency funds to meet JFS' needs. In particular, the Federation Board recognized how essential the Congregational Social Worker is to supporting older adults in our community and directed the emergency funds toward maintaining that position as a critical safety net. One hundred percent of the emergency funds from Federation will go to provide services to Jewish seniors in greater Ann Arbor, ensuring that these programs will continue while more long-term funding is identified.

JFS Executive Director Anya Abramzon knows how important this funding is for local older adults. "We are deeply grateful to the Jewish Federation for their quick response to our recent request," she says. "As we work tirelessly to raise the much-needed funds for these essential programs, knowing that we have an ardent partner in caring for the needs of vulnerable older adults in our community means a great deal to us."

To learn more or access JFS' WISE aging services, visit JFSAnnArbor.org. To learn more about the Jewish Federation of Greater Ann Arbor, visit JewishAnnArbor.org. ■

Local Jewish community security update

By Shane Dennis, Jewish Community Security Manger

As your Community Security Manager, I wanted to provide an update on what I've been doing since I started my position in June 2023. I am glad to be part of this community and looking forward to the opportunities ahead. If you are interested in learning more about security efforts in the greater Ann Arbor area, please contact me at shane@jewishannarbor.org.

My first goal when I started was to visit the Jewish facilities and agencies in the area and meet with their professional and volunteer leadership to introduce myself. I have been able to do this with a majority of organizations, and we have established a working relationship that will serve us well in the future.

In fact, a priority with the creation of my position as the first-ever Community Security Manager for greater Ann Arbor's Jewish community was to develop a better line of communication among all our agencies when it came to security matters. I have been able to establish procedures to centralize the flow of security-related information and disseminate it quickly among our agencies.

Unfortunately, I have been busier than I hoped I would be with antisemitic incidents in the area. We have had four incidents since I started. Those incidents include antisemitic graffiti at a Jewish University of Michigan fraternity, the "swatting" of a synagogue service, homophobic graffiti at a Jewish facility, and a "Zoom Bombing" of a synagogue's service. In all these situations, I was able to reach out to local law enforcement for assistance, as well as utilize the resources of Metro Detroit-based Jewish Community Security, Inc. (JCSI), the Anti-Defamation League (ADL), and the national Secure Community Network (SCN), the last of which is the official safety and security organization of the Jewish community in North America.

In addition to immediate responses whenever they're needed, I meet monthly with local law enforcement to share any security concerns and request police presence at community events as needed. I have also assisted some of our local organizations with security trainings, including for the teachers at Hebrew Day School and volunteer High Holiday greeters at Temple Beth Emeth.

Along with the members of the Jewish Federation of Greater Ann Arbor's professional team, including Community Relations Manager McKenzie Katz and Communications and Development Manager Rachel Wall, I have created a draft of a community-wide Crisis Communications and Management Plan that would be used during a major incident. While not yet finalized, the plan had a test run when the current conflict erupted in Israel. In addition, the Federation partnered with SCN to create an online Incident Report Form for members of the community to report security concerns and antisemitic incidents, including school-related issues such as bullying. The Incident Report Form can be accessed on the Federation's website at JewishAnnArbor.org/IncidentReporting.

Looking further ahead, the federal security grant process is starting soon. I will be assisting our local agencies with completing applications for infrastructure improvements to make our community as safe as it can be.

To learn more about security efforts in greater Ann Arbor, or to get involved, please contact me at shane@jewishannarbor.org. ■

Demonstrating in NYC for Israeli Democracy

By Greg Saltzman, special to Washtenaw Jewish News

Update October 9: The outbreak of war between Hamas and Israel on October 7 led to at least a temporary halt to the pro-democracy demonstrations held every Saturday night in Israel. Further legislation to weaken the authority of the Israeli Supreme Court may be on hold until after the fighting subsides.

King Kong paid scant attention to the demonstrators in New York City's Times Square in September. Of course, it wasn't really King Kong — just a person in a costume hoping that passing tourists would pay for the privilege of having their photo taken with a movie icon. But the demonstration was very real.

My wife, Audrey, and I attended three demonstrations organized by UnXeptable, a group of Israeli expats opposed to Israeli Prime Minister Binyamin Netanyahu's efforts to remove judicial limits on the power of the Israeli prime minister and cabinet. UnXeptable planned a series of demonstrations from the time Netanyahu arrived in New York City for the meeting of the United Nations General Assembly till the time he left.

In January of this year, the Israeli Supreme Court used the "reasonableness" doctrine to rule that Netanyahu could not appoint Aryeh Deri as interior minister, health minister, and deputy prime minister because of Deri's recent criminal convictions. In July, the Knesset responded with a law stripping the Court of authority to block "extremely unreasonable" government actions. Other laws, introduced in the Knesset but not yet enacted, would give the Knesset majority authority to overturn Supreme Court decisions and change the process for appointing Supreme Court justices. UnXeptable asserts that Netanyahu's judicial "reforms" would undermine Israeli democracy.

The demonstrators in New York's Times Square listened to speakers, some Israeli and some American. Periodically, the crowd chanted, de-MO-cra-tiya (democracy). When a speaker mentioned Netanyahu's name, the protestors chanted, bousha (shame), much as Ann Arborites at a Megillah reading would use groggers to drown out the name of Haman. Most of the people there seemed to know the words to Hebrew songs that were unfamiliar to me. But when they sang "democratiya omaid," I knew that meant "democracy stands."

An Israeli expat translated for me the words in Hebrew on the back of a protester's T-shirt: "If you will not rise to be a citizen, they will make you a subject." No translation needed for a sign showing the Statue of Liberty grabbing her head in dismay, with the words, "Oy vey."

Protesters displayed satiric videos of Netanyahu on the sides of a truck circulating through the streets of Manhattan. A mock newscast showed him speaking at the UN General Assembly, with the caption, "Netanyahu: My actions strengthen Israel's democracy." As he spoke, Netanyahu's nose grew longer, like Pinocchio after telling a lie.

Two days after the Times Square event, we joined a demonstration outside of Netanyahu's New York City hotel. When we were half a block away from the demonstration, a man on the sidewalk who saw me carrying a large Israeli flag told me, "Bibi is a great man. I shook his hand earlier today." I replied, "He's been indicted for bribery."

UnXeptable had obtained a permit for a prime spot for the demonstration outside of Netanyahu's hotel: the east side of Park Avenue from 61st Street about three-quarters of the way to 62nd Street. We were quite visible to the people staying in the hotel, which was directly across Park Avenue. I saw people sitting by the windows of several of the hotel guest rooms, watching the demonstration. Demonstrators sang, chanted, blew whistles, and drummed. I wondered whether hotel guests could also hear us through the windows.

There were two counter-demonstrations nearby, both smaller. On the corner diagonally across from the hotel, a group of demonstrators had small signs saying "NY Bibi." They made up for their smaller numbers with a powerful sound system. I heard one of their speakers say, "We are not weak-kneed Jews." Quite a few participants in the demonstration supporting Israeli democracy wore "Brothers and Sisters in Arms" T-shirts, indicating that they were reservists in the Israel Defense Forces who opposed Netanyahu's efforts to put the prime minister and cabinet above the Israeli Supreme Court. "Weak-kneed" would not be an accurate characterization of these IDF veterans.

About 20 New York City police stood almost shoulder to shoulder on the northern edge of 61st Street, separating the pro- and anti-Bibi demonstrators to ensure that no scuffles developed.

North of the pro-democracy demonstration was a very small group of about 20 boys and young men belonging to Neturai Karta, an ultra-Orthodox group opposed to the establishment of the State of Israel. Most of them were pre-teens, too young to grow beards but still with long payos (side curls). A young, bearded man in the Neturai Karta group gleefully stomped on an Israeli flag that was lying flat on the asphalt.

The following morning, Audrey and I went to a pro-democracy demonstration by the United Nations, timed to coincide with Netanyahu's speech to the UN General Assembly. The protesters filled most of a 50-foot-wide area extending along 47th Street from First Avenue to Second Avenue. An article in *Haaretz* estimated that 2,000 demonstrators were there, probably the largest pro-Israeli but anti-Netanyahu demonstration ever in the U.S.

As we walked toward the entry gate to the UN demonstration, an Israeli walking alongside us urged us to travel to Israel to see the pro-democracy demonstrations that have been occurring every Saturday night for the past nine months in Tel Aviv. He said the Kaplan Street demonstrations were an inspiring sight.

At the UN demonstration, we decided to stand by the metal barrier separating the protest area from the Second Avenue sidewalk, where we were able to talk with pedestrians walking on the Second Avenue sidewalk who were curious about what was happening. A Black man wearing a suit gave me a fist bump to indicate his approval of the demonstration after I explained it.

I took a photo of pro-democracy demonstrators wearing Habonim shirts and sent the photo to my sons, who years ago attended Habonim Dror Camp Tavor in Michigan. I thought they would be proud of Habonim.

About two dozen young men who were Lubavitch Hassidim came to the Second Avenue sidewalk, some carrying yellow flags with "moshiach" (messiah) written in Hebrew. Their goal was not to talk politics, but to offer any Jewish men coming to the demonstration the opportunity to put on t'fillin. The first time a Lubavitcher walked up to me and asked if I wanted to put on t'fillin, I agreed to do so.

By the fourth time a Lubavitcher asked me if I wanted to put on t'fillin, I responded with some proselytizing of my own. I told him that I had already put on t'fillin earlier that morning, but I pointed to Audrey standing next to me and said that *she* wanted to put on t'fillin. It took him some time to collect his thoughts; perhaps this was the first time he had heard a request to help a woman put on t'fillin.

Ultimately, the fate of Israeli democracy will be — and should be — decided in Israel, not in the U.S. But the September demonstrations in New York City showed that, even if King Kong doesn't care about maintaining democracy and the rule of law in Israel, many American Jews do care. ■

Rallying in Lansing for clean energy

By Elli Gurfinkel

As I stood on the steps of the capitol building in Lansing among climate activists, I was feeling hopeful and excited. The passion and determination of the diverse crowd, the speeches by legislators and community leaders, and the loud chanting were electrifying.

This was the "MI Clean Energy Future Day of Action" on September 26. There were four of us at the rally representing the Dayenu Circle at Temple Beth Emeth in Ann Arbor. We are part of the national Dayenu organization that was formed a few years ago to confront the climate crisis while being guided by the Jewish value of acting as the stewards of our planet and preserving the environment.

Elli Gurfinkel delivering his remarks on the capitol steps. Photo by Izzy Salomon

Participants met with legislators, urging them to pass comprehensive climate legislation that is currently being considered by the state Senate and House. The legislation is part of Governor Whitmore's MI Healthy Climate Plan and includes three main components:

Committing Michigan to 100% clean energy generation by 2035.

Boosting energy efficiency in homes and businesses.

Authorizing the Public Service Commission, which regulates energy providers, to factor climate change into its decisions.

This type of climate activism is one of the ways our Dayenu Circle contributes to the fight against global warming. Our activities range from state and national actions guided by the national Dayenu organization, like advocating that banks divest from fossil fuels, to many local initiatives like webinars on transitioning to clean energy, planting native plants, and collaborating with local and statewide environmental organizations on climate initiatives.

Below are my remarks that were delivered at the rally in Lansing that describe our vision for continuing Jewish climate activism.

Hello!

It's great to be here with all of you!

We are from Temple Beth Emeth in Ann Arbor and we represent the national Jewish climate action organization called Dayenu, which means "We have had enough" in Hebrew. Our organization is dedicated to confronting the climate crisis while being guided by the traditional Jewish value of tikkun olam — repairing the world.

We are committed to climate activism and climate justice as Jews working together with all the other groups on this existential threat to our planet.

Ten days ago, Jews celebrated Rosh Hashana, the Jewish New Year, and yesterday we marked Yom Kippur, the Day of Atonement, when we ask for forgiveness for any misdeeds we may have done in the prior year and commit to a righteous life in the year ahead.

It occurs to me that the new year points all of us to a renewed, fresh effort towards a green, fossil-free future. And what can be a better way to atone for causing global warming than to work on stopping climate change?

As members of the Jewish community, we strongly believe that we can succeed only when we do this work while united with all other religions, all other ages, across all racial backgrounds, all sexual orientations and gender identities, and when we are led by young people and by people of color!

Our strength is in our diversity and in our unity!

If you are interested in joining us in the fight against global warming, please contact me at elli.dayenu@gmail.com You do not need to be a member of TBE or to be Jewish to join us in this vital effort. ■

"Ceasefire now" rally in Detroit

WJN staff

An estimated group of 100 Metro Detroit and Washtenaw County Jews gathered on October 16 in downtown Detroit to demand that President Biden and Senators Gary Peters and Debbie Stabenow call for an immediate ceasefire to stop the genocide of Palestinians and an end to Israeli apartheid.

Deb Kraus, a longtime Reconstructionist in Ann Arbor, said, "Since we were in Detroit anyway for my birthday, we wanted to attend this rally, hoping that it would give voice to what we were already thinking and posting. It did. The speakers were heartfelt in their remarks and kept it to a simple message: Institute a ceasefire. I would add only that while Hamas' actions were absolutely inexcusable, this latest set of actions by Israel, like so many before them, is not something I can support." She added, "It's such an incendiary set of issues. So I was moved from the personal stories people shared, because it is human connections — more than political stances — that have the potential to move people out from their intractable positions."

The gathering was ad hoc, not hosted by any organization, organized and attended by Jews motivated by moral outrage at the violence in Gaza.

"The Israeli military is carrying out nonstop airstrikes and bombing over Gaza, and is preparing a massive ground offensive," said Valeriya Epshteyn, a Ukrainian-American organizer. "Israeli and American leaders are using dehumanizing rhetoric to call for mass killing and the forced removal of one million Palestinians. Entire neighborhoods, schools, and hospitals are being flattened. This is genocide."

"As Jewish people we refuse to let genocide unfold in our names," said Lex Eisenberg, an organizer who attended the demonstration. "We demand an immediate ceasefire. American Jews recognize that the occupation is not granting anyone safety. As an antizionist Jew I know that we will only find safety in solidarity with Palestinian liberation and by ending 75 years of Israeli apartheid."

"I came out to tell our elected leaders who support this genocidal war with words, weapons, and our tax dollars that it is an affront to our Jewish tradition, which teaches that every death is the loss of an entire world," said Jake Ehrlich, protester and synagogue employee. "Many of us are mourning friends and loved ones. Retribution does nothing to bring back or honor the memories of the slain, it only continues the deadly cycle of violence. This moment calls for immediate de-escalation, ceasefire, and humanization. The hope of a peaceful future depends on it."

One of the organizers, Jerome Koeppel, reflected afterward, "I felt moved and empowered to be there with so many allies and friends. I left feeling firm that opposition to genocide, apartheid, and Israel's colonial project is deeply held among fellow Jewish people, and that the demand for a ceasefire is a moral imperative."

Protestors delivered a letter to the office of Senator Gary Peters demanding an immediate ceasefire to stop the genocide of Palestinians, and an immediate end to Israeli apartheid. Security only allowed a group of 10 to speak with the Senator's representatives, who failed to respond to the letter's demands or provide a response from Senator Peters — his staff said he was traveling. The group of 10, known as a minyan in Jewish tradition, recited the Mourner's Kaddish and left. Outside, protesters spoke, sang, prayed, and chanted for a ceasefire, an end to the genocide of Palestinians, and an end to apartheid.

"We will continue to organize until this genocidal war is stopped, until our representatives stand with us for the liberation of all people, and until our demands for justice are met," said Zoe, one of the small group of protesters who spoke to Senator Peter's staff. "This isn't over until all of us are free." ■

Update on the Genesis solar installation

By Murray Rosenthal, special to the WJN

In he September 2020 issue of Washtenaw Jewish News, the story of the Genesis Solar Installation was told. The Genesis partnership, between Temple Beth Emeth and St Clare's Episcopal Church, has thrived for 49 years at the shared campus on Packard Street in Ann Arbor. The solar installation, which was switched on in February 2020, now supplies a large portion of the electricity used by our shared building.

Genesis has now collected data from three years and nine months of solar electricity generation. The solar installation, comprising 160 solar panels, has generated 274 MWh of electricity, and has saved 426,000 pounds of carbon dioxide from being released into the atmosphere. The reduction in greenhouse gas emissions is equivalent to planting 3219 trees.

The system currently generates 24% of the electricity that the Genesis building uses.

Typically, there is a large financial barrier that prevents houses of worship and nonprofit buildings from affording the upfront costs of a solar installation. Genesis purchases solar power from an investment group, comprised of altruistic congregants, who own the solar array.

The investors were able to take advantage of the 30% Federal Investment Tax Credit, and Genesis gains some immunity from future utility rate hikes.

Solar energy is a bargain. Currently, the rate paid for electricity generated by DTE from the grid is $0.147/kWh. The cost of solar is frozen at $0.115/kWh (which was the DTE rate at the time the array was proposed) and will not change over the lifetime of the power purchase agreement between Genesis and the investor group. Thus, solar electricity costs 22% less than what is currently paid to DTE for grid power and will become even a better bargain as DTE raises their rates in the future. Over the three years and nine months the installation has been converting sunlight into electricity, Genesis has saved almost $6000. This illustrates the financial benefit of owning a solar installation: Genesis is paying less for solar electricity and the investors are making a modest return on their investment. Win-win!

Note that in 2020, nonprofits could not take advantage of the Investment Tax Credit; this rule was changed in the Inflation Reduction Act. Nonprofit buildings now can get a direct 30% tax credit for money spent on energy efficiency improvements, even though they don't pay taxes. However, the investor model still has utility for nonprofit buildings that do not have funds available to the capital expenditure needed to purchase a solar installation.

The Genesis solar installation will be highlighted during the upcoming Adamah event called "Cultivating Jewish Climate Leadership in Southeast Michigan." This in-person learning event will take place indoors at the DNR Outdoor Adventure Center in Detroit on Sunday, November 12, from 2 to 5 p.m. To register, please go to the calendar page on the Adamah Detroit website: https://adamah.org/events/. Adamah is a Jewish organization that builds community and cultivates a more sustainable future through immersive experiences, inspiring programs, and collective action.

Please contact Murray Rosenthal (scibridge0@gmail.com) for help getting a solar installation for your house of worship or nonprofit. ■

Is Elon Musk a new Henry Ford?

By Bernie Banet, special to the WJN

Elon Musk may be the last person in the world we Jews would wish to have as an enemy, and yet he has been accused of being just that by the Anti-Defamation League and many Jewish leaders. A number of commentators draw the historical comparison that Musk is becoming our era's Henry Ford as a spreader of antisemitic poison. They say Musk is causing harm both through his personal tweets and by the ways he has reshaped X, his rebranded Twitter platform, into an amplifier of extreme views. Just a few of the headlines over the past few months have read: "Henry Ford, Elon Musk, and the Dark Path to Extremism" (James Risen in the *Intercept*); "Elon Musk Went From Being Like Henry Ford in a Good Way to a Bad Way" (David Zipper at Slate.com); "Is Elon Musk Destined to Become Henry Ford? ... The Evidence Is Strong and Not Welcome" (Charles Mauro in PulseUX Blog); and "Actually, Elon Musk Really Is a Lot Like Henry Ford" (Parker Molloy in *The Present Age*).

On the other hand, some prominent Jews are defending and befriending Musk. Most of these are right of center politically and/or religiously, including the Prime Minister of Israel, Bibi Netanyahu.

This would seem to be a good time for American Jews to pay attention to the concerns about Musk and to the perceived parallels with Henry Ford. It seems urgent to evaluate the reassurances expressed by Musk's Jewish defenders and to monitor Musk's words and actions closely.

Elon Musk and Benjamin Netanyahu discuss AI and antisemitism in a livestreamed talk on X, formerly Twitter, in San Francisco, September 18, 2023. (Screenshot via X)

Musk's empire of technology and innovation

Let's begin by noting that Elon Musk is the world's richest person. He is a technology titan whose investments are defining the planet's future in multiple domains. The elements of his empire and of his influence perhaps even rival or eclipse what Henry Ford accomplished in the twentieth century. The Elon Musk constellation of enterprises grew from the proceeds from his success as a cofounder of PayPal, the online payments system.

Famously, Musk guides and has enormously profited from Tesla, which reenergized the electric vehicle industry at a time when electrification is seen as an important strategy to fight climate change. Tesla is more than Tesla cars and other vehicles. It is the advanced batteries that propel the cars, the charging stations electric vehicles need, and the artificial intelligence that allows Musk to tease buyers with the promise of "FSD" or Full Self-Driving. It is "gigafactories" to manufacture the batteries and "gigacasting" manufacturing technology that replaces many automotive components with a single die-cast unit.

Tesla's AI and Robotics Division is working on humanoid robots, as well, and has demonstrated the progress of its Optimus prototypes. Advancing electrification in another way, Tesla makes solar panels used in industrial scale solar farms and solar tiles for rooftops, backed up by storage batteries.

Musk's empire only begins with Tesla. There's also The Boring Company that bores underground tunnels, and Neuralink, which is connecting brains and computers and aims to do so for humans. Much further along in generating revenue, SpaceX is a major player now in America's space efforts, introducing reusable orbital launch rockets. SpaceX is also the developer of Starlink, a global satellite network launched by SpaceX rockets that aims to provide broadband internet service to underserved areas. Starlink has 5,000 satellites already operational in orbit.

Musk is heavily involved in artificial intelligence, in addition to Tesla's automotive FSD, having been one of the founders of OpenAI which created Chat-GPT, GPT-3 and GPT-4. He has withdrawn from the OpenAI board. He founded xAI in March of this year, an artificial intelligence company that proclaims "the goal of xAI is to understand the true nature of the universe."

The Musk enterprise that is most involved in fears about antisemitism is X, formerly known as Twitter, acquired by Musk in October 2022 for $44 billion. Twitter currently has 540 million monthly users.

Musk's ventures have a market capitalization of over one trillion dollars. His personal net worth hovers around $225 billion.

According to Ronan Farrow in *The New Yorker* ("Elon Musk's Shadow Rule") even the U.S. government "came to rely on the tech billionaire — and is now struggling to rein him in." According to Farrow, a number of vital American government-led initiatives depend on Musk's technologies and enterprises. Starlink satellites, for example, have been an important communications tool for the Ukrainians in their defense against the Russians, but their use is uncomfortably subject to Musk's whims.

Henry Ford and Elon Musk: The parallels

Many were comparing Musk to Ford before Musk became associated with political extremism and antisemitism. For example, ironically, before his feud with Musk, even Jonathan Greenblatt, the CEO of ADL, called Musk "a great innovator" and "the Henry Ford of our time" in a TV appearance in October 2022, seeming to forget about Ford's anti-Jewish record. Both men, Musk and Ford, after all, were technology and business giants. Both, too, have been described as having somewhat messianic or megalomaniacal ambitions and highly difficult personalities.

Henry Ford, 1863–1947, is, of course, a world icon and was also a southeast Michigan resident. (We can drive on Ford Road from Dixboro to the Ford family's Dearborn). We know Henry Ford as the father of the Model T, interchangeable parts, the assembly line, and of Ford Motor Company. Henry Ford, however, also has the shameful record of subsidizing the production and dissemination of antisemitic lies and conspiracy theories between the world wars, in the prelude to the Shoah.

Henry Ford widely distributed the Russian forgery known as the "Protocols of the Elders of Zion" and various screeds against the threat purportedly posed by alien Jewish immigrants and international Jewish bankers to the American republic and the world. Ford sponsored publications that labeled Jews as greedy and dishonest capitalists, but also conflated Jews and Bolshevism. Ford did this in part through his *Dearborn Independent* newspaper, which he purchased in 1919. The *Dearborn Independent* was given away for free at Ford dealerships. Henry Ford republished those hate-filled articles in multiple book volumes titled *The International Jew*.

Ford's antisemitic libels were an acknowledged inspiration and encouragement to Hitler and the Nazis. Ford was mentioned by name in Hitler's *Mein Kampf*. He was the only American with that distinction. As late as 1938 Ford accepted the highest medal for non-Germans from the Nazi German government. He was perceived at various times as finding common cause with the Ku Klux Klan, Lindbergh's America First isolationist movement, and the Royal Oak, Michigan, radio priest, the antisemitic Nazi-sympathizer Father Charles Coughlin.

How did Elon Musk come to be seen as the new Henry Ford of American antisemitism? It wasn't just by challenging Mark Zuckerberg to a cage match, which he did indeed do. It is Musk's transformation of Twitter, which he acquired on October 27, 2022, and renamed "X," that has given the "Elon Musk is the new Henry Ford" meme the ominous connotation that Musk is now also a hatemonger, as Henry Ford was, with X as the new *Dearborn Independent* on a planetary scale.

This perception is in large part because Musk has insisted that his Twitter/X drop filtering and moderation services that had screened tweets for hate-filled content and ordered that X end the deplatforming of extremist tweeters. This has made X a haven for right-wing conspiracy theories in general and for explicitly anti-Jewish memes. Musk's welcoming back of Kanye West symbolized for some this change at the beginning of Musk's Twitter control. Then came reports that the volume of extreme content had sharply increased: "Hate Speech's Rise on Twitter Under Elon Musk is Unprecedented, Researchers Find" (by Sheera Frenkel and Kate Conger, *New York Times*, December 22, 2022), and "Elon Musk is the most dangerous antisemite in America. In his tenure as Twitter CEO, Musk has amplified antisemitic rhetoric and made the social media platform fertile ground for extremist recruitment" (Forward.com, June 2023).

Musk claimed that removing moderation and filtering was in the service of free speech. Commentators noted with suspicion, however, that Musk was being more than simply a libertarian free speech advocate. Right-wing extremism and anti-minority vitriol was being injected in increased volume into the Twitter/X social media space. Was Musk using the platform to amplify his own views, and were those views hostile to Jews and other minorities?

Aaron Ostrovsky stated in his article "Elon Musk's dangerous tweets are empowering antisemites" in *The Hill* (thehill.com) on September 9, that, "… X has become an unrestrained free-for-all against Jews, where neo-Nazis and white extremists seemingly run rampant and antisemitism is widespread."

The concerns of many American Jews about Musk and X were elevated as a feud between Musk and the Anti-Defamation League (ADL) received public attention. Zack Beauchamp chronicled the origins of the conflict in a piece on September 6 on Vox.com called "Elon Musk's strange new feud with a Jewish anti-hate group, explained." Back in December 2022, ADL reported that eliminating the "verified" blue checkmark and reinstating the accounts of previously banned far-right tweeters had led to a surge of extremist posts. Additional reporting in the spring of 2023 reiterated this trend.

In posts on X, Musk blamed the ADL for a drop in X's revenue of 60%. Musk wrote, "Since the acquisition, the ADL has been trying to kill this platform by falsely accusing it and me of being anti-Semitic…. it looks like we have no choice but to file a defamation lawsuit against the Anti-Defamation League … oh the irony."

There is no evidence that ADL's warnings about Musk's X do account for X's serious revenue problems. Musk endorsed a "Ban the ADL" campaign" that became open season for attacks on Jews in general. Does the word "scapegoat" ring a bell? Musk's

own posts seemed themselves to reinforce antisemitic tropes: For example, that George Soros "hates humanity."

Aaron Ostrovsky explains in his *The Hill* piece cited above that before Musk got involved with it, the "#BantheADL campaign was hardly noticeable, relegated mostly to a small fringe of extremists. But Musk got involved when he 'liked' a tweet by Keith Woods, an Irish white nationalist and self-proclaimed 'raging anti-semite,' who was one of the lead initiators of the campaign."

A letter published by a group called X Out Hate on September 25,, decrying the policies of X and detailing Musk's role in spreading hate, was signed at that point by nearly 100 Jewish organization leaders, journalists, and rabbis.

Musk responded, "To be super clear, I'm pro free speech, but against anti-Semitism of any kind."

Musk's Jewish defenders

Some important Jewish leaders — on the right side of the political and religious spectrum — have rushed to Musk's defense or have made a show of engaging in friendly dialog. An early example was Alan Dershowitz on May 21, in the *Wall Street Journal*. Dershowitz wrote an opinion piece entitled "Elon Musk Is Right About George Soros — and Not Anti-Semitic." According to the renowned and controversial Dershowitz, it is Soros, not Musk, who is the danger to the Jews through his support of Human Rights Watch and J Street. Dershowitz wrote "I agree with Mr. Musk that Mr. Soros's acts contribute to fraying the 'fabric of civilization.' And Mr. Musk has shown no hostility toward Israel or the Jewish people." I would translate this Dershowitz explanation as: Musk is not against Jews. He's just against "bad Jews" such as those who oppose some of the policies and actions of the Israeli government and are therefore anti-Israel and anti-Jewish.

Benjamin Netanyahu, besieged prime minister of Israel in a right-wing coalition, sought out the company of Elon Musk on his recent visit to the United States. They spoke in San Francisco on September 18. JTA reported the meeting as "Netanyahu and Elon Musk talk antisemitism, judicial reform during friendly chat streamed on X." The JTA report stated:

"The two men appeared to get along, riffing on James Bond and *The Terminator*, and expressing admiration for Jewish science fiction author Isaac Asimov. Musk also reminded the audience that he briefly attended a Hebrew preschool as a child in South Africa, and quipped, "I can sing a pretty good 'Hava Nagila.'" At one point, Netanyahu asked what Musk would do if he were the "unofficial president" of the United States. (Musk, who was born in South Africa, is ineligible to become U.S. president.)

Then on September 18, Haaretz.com described the Netanyahu-Musk conversation with a different headline twist, as "Fawning Netanyahu defends Musk against antisemitism allegations."

Ben Samuels in the *Haaretz* piece quotes Bibi's remarks to Musk: "I know your opposition to antisemitism. You've spoken about it, tweeted about it. All I can say is, I hope you will find — within the confines of the First Amendment — the ability to stop not only antisemitism or roll it back as best you can, but the collective hatred of people that antisemitism represents. And I know you're committed to that. I hope to help you succeed. It's not an easy task, but I agree with you to find a balance. It's a tough one."

Musk to Bibi: "I'm against antisemitism, I'm against anti-anything that promotes hate and conflict. And I'm in favor of that which helps both society and takes us to a better future for humanity collectively."

Also in the Ben Samuels account in *Haaretz* is this response to Bibi's affirmation of Musk's good will by Vice Chairman of the World Zionist Organization, Yizhar Hess: "Choosing to pal around with Elon Musk at a time when antisemitism runs rampant on X not only sends the wrong message to Jews around the world, but puts them at risk. Fighting antisemitism requires decisive action, not platitudes and hoping for better. Today's talk served at the very least to legitimize inaction. I'm proud to stand with ADL and all those fighting the world's oldest form of hatred."

The latest Musk and the Jews event was a "roundtable" among Jewish Americans, Jewish Israelis, and Musk on September 28, organized by conservative commentator Ben Shapiro. The event included former Israeli president Reuven Rivlin, Natan Sharansky, Alan Dershowitz, and three important rabbis. The *Forward*'s Mira Fox reported it under the heads: "Why are all these Jewish leaders groveling to Elon Musk? In what was ostensibly discussion of online antisemitism led by Ben Shapiro, Jewish leaders ignored rising rates of antisemitism on the platform."

Another *Forward* article on the same day about the same event, this one by Lauren Markoe, was headlined: "Elon Musk: I'm not antisemitic, I'm 'aspirationally Jewish.' He also claimed, despite evidence to the contrary, that antisemitism has dropped on Twitter since he bought it."

Musk noted at the roundtable that he went to a Jewish preschool in South Africa, that Elon is an Israeli name, and that he had been to Israel twice. "I don't have a Jewish friend. I think probably, I have twice as many Jewish friends as non-Jewish friends. That's why I think I like to think I'm Jewish basically."

Were these chats a misguided attempt to provide Jewish cover to Musk, to curry favor from Musk for whatever reason, or a sincere effort to enlist him as an ally? Perhaps it is not such a bad idea to try to get on the right side of the richest man in the world, whom the Prime Minister of Israel is happy to view in a friendly chat as the unofficial president of the United States?

Haunted by Henry Ford's poison pen

The antisemitic publications that Henry Ford paid for and distributed fed into Hitler's brain, as we see from *Mein Kampf*. The publications and Ford's other support of Nazi sympathizers did not create German Nazism, but they contributed to it and helped to pave the way for it, and the World War and Shoah that followed.

Jews have no issues with the Ford Motor Company or the Ford family of today, though we are uncomfortable when we suspect whitewashing of history, as in the case in 2019 in which a mayor of Dearborn tried to suppress the antisemitic history of Heny Ford by censoring an article and firing the editor of the city-funded magazine that published it.

We do know that in our county stands the Willow Run site where Ford Motor Company built B-24 Liberator bombers to defeat Hitler, while Henry Ford was still alive.

The historical memory of Ford's hate lingers, though, and the nightmare recurs when we see Elon Musk and X stirring up potentially violent extremism, despite his protestations of philosemitism. The "some of my best friends" excuse rings hollow, once again.

The ethical and legal questions about the responsibility of a social media platform or search engine or internet service provider to moderate or not moderate information content are complex, no doubt. Hate speech seems largely to be constitutionally protected against government intervention in the United States. Private entities that publish and distribute information can accept a moral duty to prevent group libel, and can enforce their own standards, but this burden is not universally acknowledged in the internet cloud.

On November 18, 2022, Elon Musk tweeted, "New Twitter policy is freedom of speech, but not freedom of reach. Negative/hate tweets will be max deboosted & demonetized, so no ads or other revenue to Twitter. You won't find the tweet unless you specifically seek it out, which is no different from rest of Internet." It is not clear that this policy is being followed for anti-Jewish posts. It would be very helpful if it were. Some of Musk's own tweets, as we have seen, are being pointed to as negative examples, no matter how "aspirationally Jewish" he is.

The latest development in Musk's feud with the ADL is that there appears to be a truce. On October 4, ADL issued a statement indicating that it will resume advertising on X. Included in the statement was the following:

"To be clear, any allegation that ADL has somehow orchestrated a boycott of X or caused billions of dollars of losses to the company or is 'pulling the strings' for other advertisers is false. Indeed, we ourselves were advertising on the platform until the anti-ADL attacks began a few weeks ago. We now are preparing to do so again to bring our important message on fighting hate to X and its users.

"A better, healthier, and safer X would be a win for the world. We've said that publicly and repeatedly, and we hope that company leadership shares that goal as well. As we do with all platforms, we will credit X as it moves in that direction, and we also will call it out when it has not." JTA reported that Musk reacted to the statement in two tweets: "Thank you for clarifying that you support advertising on X," he wrote. "And also very much appreciate that ADL has bought advertising on X."

Musk's truce with the ADL does not end the threat that hate amplification on social media presents. Elon Musk's past actions and unclear motives are still concerning. Continued vigilance on the part of the Jewish world seems warranted ■.

Chelsea leaders and community condemn antisemitic flyers

Doug Marrin, editor of the Sun Times News, reprinted with permission

On the night of October 14, hateful, antisemitic, anti-LGBTQ, anti-feminist propaganda was left in driveways and yards in the Lanewood neighborhood of Chelsea.

One Chelsea resident voiced her concern over the incident to the Chelsea City Council at its Monday, October 16 meeting. She summarized her comments for the Sun Times News, saying, "I was disappointed to hear about the flyers dropped in Lanewood. I am very happy the police are looking into this. This is a hate crime, so my hope is the FBI has been contacted. We don't need to like or agree, but I hope we can be civil with each other."

Later in his report to the council, Police Chief Kazyak confirmed that the distribution of the flyers is an active investigation and the Washtenaw County Sheriff's Office, Michigan State Police, and FBI have been engaged.

Chelsea City Manager Marty Colburn uncharacteristically took time to respond to Monday night's public comment. Mr. Colburn stated that international incidents sometimes impact local actions, but laws are in place to protect people from bad or unfair behavior.

"So, the real message here is to be civil to one another, to care for one another," said Colburn. "The Michigan Municipal League had a president, Ms. Morris. I believe it was in 2019, and was right as the Black Lives Matter issue was really growing strong. She ran for and was selected as the Michigan Municipal League President for that year. She was also African American, and I really appreciated the message that she said loud and clear time and time again, and that is love. Love each other. Peace. Take care of your neighbors. That's what it's about in terms of the local level of government, to truly care for one another and look out for your neighbor."

Other Chelsea groups and residents have united in their condemnation of the flyers in the following statement:

"This weekend ugly antisemitic and anti-LGBTQ flyers were distributed in parts of Chelsea. In response, community organizations, congregations, and citizens have issued the following statement:

"We, the undersigned, come together today to strongly condemn the recent acts of hatred and discrimination that have targeted our Jewish and LGBTQ+ neighbors. Flyers of vile antisemitic and anti-LGBTQ+ propaganda were distributed this weekend here in town. It is with heavy hearts that we address the rise of antisemitic and anti-LGBTQ+ incidents within and around our community, and indeed across our country, acts that stand in direct contradiction to the values of love, respect, and inclusivity that we hold dear. This incident is a stark reminder that hatred and bigotry persist, even in places where we strive for acceptance and understanding.

"In Chelsea, we take pride in our diverse community, where people of all backgrounds, faiths, and orientations live together in harmony. The strength of our community lies in our unity and our shared commitment to fostering an environment of love, compassion, and mutual respect. Acts of discrimination, prejudice, and hate not only harm those directly affected but also tarnish the very fabric of our community.

"We call upon all residents of Chelsea and our surrounding community to join us in denouncing these recent acts and to stand together in solidarity with our Jewish and LGBTQ+ community members. Together, we can and will overcome these divisive forces. Let our unity be a beacon of hope and a testament to the strength of our community. Chelsea, Michigan, will continue to stand as a place of love and acceptance, where all are welcomed and celebrated.

"Your neighbors,

"Equality Chelsea, One World One Family, St. Paul United Church of Christ, First United Methodist Church of Chelsea, and numerous Chelsea citizens"

Chelsea Police Chief Kevin Kazyak requested any citizens who received these flyers to please call the Police Department at 734-475-1771. The police department is particularly interested in any details or witnesses to this distribution. ■.

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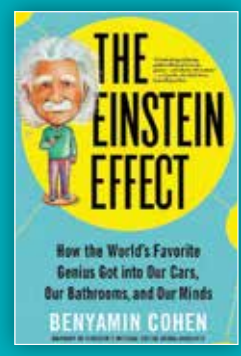
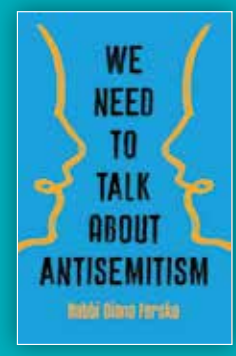
Sunday, November 5 - Sunday, November 19





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Most events are free, open to the public and will be held via Zoom. Registration for those events is not required. Zoom links will be available online at book.jccannarbor.org. In-person events will require registration, and some include an associated cost.

This year's featured authors' books are available for purchase at

- JCC Popup Book & Gift Shop
- JCC Virtual Bookstore at bookshop.org/shop/jccannarbor-org.

IN-PERSON OPENING NIGHT & SPONSORS' DINNER @ THE JCC • SUN, 11/5 • Sponsors' Dinner 5:30 PM | Public Program at 7 PM • Benyamin Cohen • *The Einstein Effect: How the World's Favorite Genius Got into Our Cars, Our Bathrooms, and Our Minds* • *Moderator: Tim Chupp* • NONFICTION

MON, 11/6 • 7 PM EST | VIRTUAL
Rabbi Diana Fersko • *We Need to Talk About Antisemitism* • *Sponsored by Jewish Federation of Greater Ann Arbor* • *Moderator: Dr. Jonathan Trobe* • NONFICTION

TUE, 11/7 • 12 PM EST | VIRTUAL
Jennifer Rosner • *Once We Were Home: A Novel* • *Moderator: Jenny Traig* • FICTION

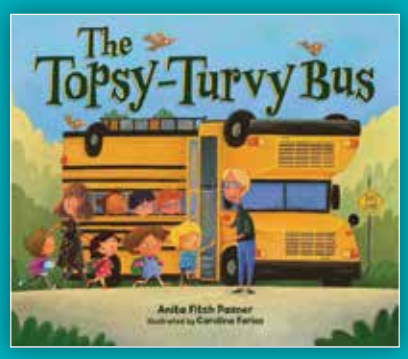
TUE, 11/7 • 7 PM EST | VIRTUAL
This event features three books written by two authors!
Jeff Bender • *Oh, I Just Didn't Know: 11 Thoughtful Conversations for Grandparents and Grandchildren* • NONFICTION
Jeff Bender • *Apparel Has No Gender: Thoughtful Commentary from a Dad Raising a Transgender Child* • NONFICTION
A.J. Sass • *Camp Quiltbag* • FICTION

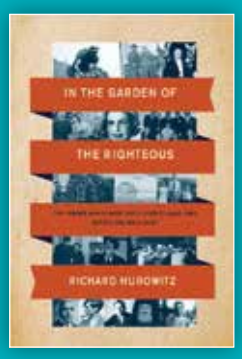
IN-PERSON LUNCH & LEARN @ THE JCC • WED, 11/8 • 12 PM
Martin Fletcher • *Teachers: The Ones I Can't Forget* • *In conversation with Efrat Lachter, Investigative Correspondent, Israel Channel 12 News* • MEMOIR ***There will be a charge for lunch; registration required.***

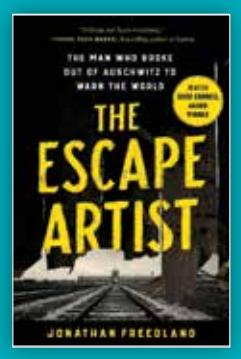
THU, 11/9 • 12 PM EST | VIRTUAL
Rebecca Clarren • *The Cost of Free Land: Jews, Lakota, and an American Inheritance* • *Moderator: Deborah Dash Moore* • NONFICTION

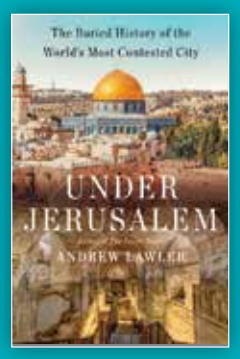
IN-PERSON HYBRID LUNCH & LEARN @ THE JCC • FRI, 11/10 • 12 PM EST *(lunch served at the JCC, but the author will be presenting over Zoom)*
Sylvie Bigar • *Cassoulet Confessions: Food, France, Family and the Stew that Saved My Soul* • *Moderator: Lonnie Sussman* • MEMOIR ***There will be a charge for lunch; registration required.***

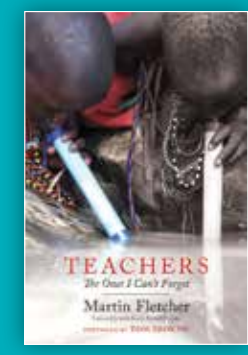
IN-PERSON CHILDREN'S PROGRAM @ THE JCC • SUN, 11/12 • 12:30 PM EST | Anita Fitch Pazner • *The Topsy-Turvy Bus* • FICTION • *Sponsored by the JCC Early Childhood Center and Hebrew Day School of Ann Arbor*

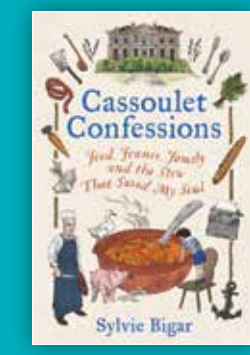












IN-PERSON CHILDREN'S PROGRAM @ THE JCC • MON, 11/13 • 10 AM EST
Elyssa Friedland • *The Museum of Lost Teeth* • FICTION • *Sponsored by the JCC Early Childhood Center and Hebrew Day School of Ann Arbor*

MON, 11/13 • 7 PM EST | VIRTUAL
Richard Hurowitz • *In the Garden of the Righteous: The Heroes Who Risked Their Lives to Save Jews During the Holocaust* • *Moderator: Rabbi Eli Mayerfeld* • NONFICTION

TUE, 11/14 • 12 PM EST | VIRTUAL
Jonathan Freedland • *The Escape Artist: The Man Who Broke Out of Auschwitz to Warn the World* • *Moderator: Rita Benn* • NONFICTION

TUE, 11/14 • 7 PM EST | VIRTUAL
Andrew Lawler • *Under Jerusalem: The Buried History of the World's Most Contested City* • *Moderator: Yaron Eliav* • NONFICTION

IN-PERSON HYBRID LUNCH & LEARN @ THE JCC • WED, 11/15 • 12 PM EST
(lunch served at the JCC, but the author will be presenting over Zoom)
Debby Applegate • *Madam: The Biography of Polly Adler, Icon of the Jazz Age* • *In conversation with Chuck Newman* • NONFICTION ***There will be a charge for lunch; registration required.***

WED, 11/15 • 7 PM EST | VIRTUAL
Martin Sneider • *Shelf Life: A Novel* • *In conversation with Robin Pollak* • FICTION

THU, 11/16 • 7 PM EST | VIRTUAL
Liel Leibovitz • *How the Talmud Can Change Your Life: Surprisingly Modern Advice from a Very Old Book* • NONFICTION

FRI, 11/17 • 11 AM EST | VIRTUAL
Anna Salton Eisen • *The 23rd Psalm: A Holocaust Memoir* • *Moderator: Shirlee Wyman Harris* • MEMOIR

IN-PERSON LOCAL AUTHORS BRUNCH @ THE JCC • SUN, 11/19 – 11 AM EST • *Join us for a free event to hear from a panel of authors who have published cookbooks, poetry, fiction, and nonfiction books.* ***Registration required.***

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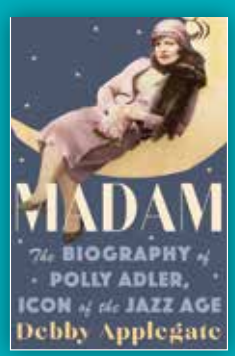

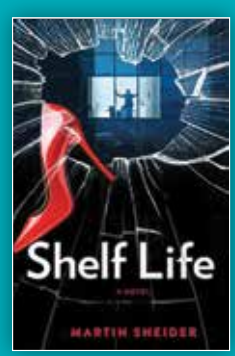

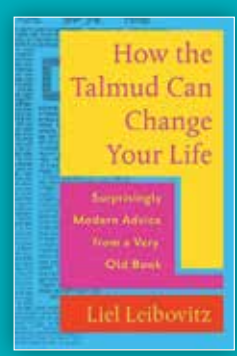

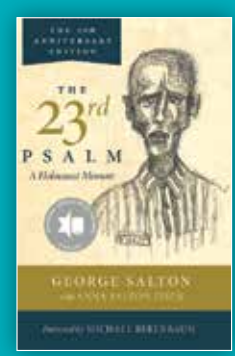

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Frankel Center Events

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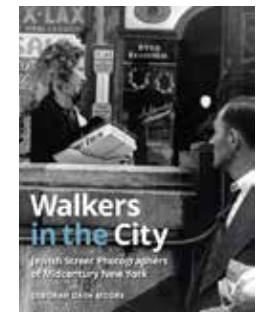
Poetry, Translation, & Solidarity in War
Alex Avenbuch, Mikhail Krutikov
November 8, 5:30-7 pm
2000 South Thayer Building

Abortion in Jewish & Islamic Law
Elizabeth Robers, Rabea Benhalim, & Rafe Neis
November 9, 12:30-2 pm
2022 South Thayer Building



Eyes on the Street: A Conversation on Photography
Daniel Hurwitz, Deborah Dash Moore, & Sara Blair
November 14, 4-5 pm
2022 South Thayer Building

The University of Michigan College of Literature, Science and the Arts greatly values inclusion and access for all. We are pleased to provide reasonable accommodations to enable your full participation in this event. Please contact js-event-coord@umich.edu if you would like to request disability accommodations or have any questions or concerns. We ask that you provide advance notice to ensure sufficient time to meet requested accommodations.

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November programs at Beth Israel

Trio Cantilena
Saturday, November 4, 7:30 p.m.
The Jewish Community Center of Greater Ann Arbor in partnership with Michigan State University College of Music proudly presents Trio Cantilena, Jerusalém de España. Cantilena is an internationally renowned trio that brings Sephardic Jewish classical music to concert halls worldwide. The trio delivers an impassioned performance of a stirring mixture of works rooted in an ancient Judeo Español culture as depicted through Romansas, Cantigas, and Piutim that go as far back as 2,000 years ago. Artists: Ronit Widmann-Levy, voice; Guy Yehuda, clarinet; and Daniel Akiva, guitar. Purchase tickets at jccannarbor.org.
Kabbalah Intensive with Rav Nadav
Mondays, beginning November 6, 6:30 p.m.
A six-week course that explores the mysticism, history, and theology of Kabbalah. Join us to deepen your understanding of these texts and your own Judaism through discussion and text study. Register on the BIC website. Location given upon registration.
Tot Shabbat
Saturday, November 4, and Saturday, November 18, 10:30 a.m.
Join us for a playful morning of Jewish songs, games, and stories. Challah and grape juice kiddush included. For kids age one through first grade and their parents, but all are welcome to join.
Talmud Study with Rabbi Dobrusin
Mondays at 4 p.m. on Zoom
We read the text in Hebrew or Aramaic with an accompanying English translation and all discussions will be in English so no familiarity with Hebrew is required. This fall, we will be studying from the eighth chapter of the tractate Bava Kamma, which deals with an individual's obligation to compensate for injuries caused to another person. The chapter begins with an extensive discussion of the rabbinic interpretation that "an eye for an eye" refers to monetary compensation.
Shabbat Limmud
Saturday, November 11, 9 a.m.
Shabbat Limmud is an opportunity for informal and lively discussion on Parashat HaShavua, the Torah portion of the week, over coffee and cake. We meet in the Beth Israel library before Shabbat morning services at 9 a.m. and will conclude at 9:45. Rabbi Dobrusin will facilitate the discussion and all texts will be provided. We invite you to join us for a stimulating start to Shabbat morning! ■

TBE events in November

Events and services at Temple Beth Emeth are both in person and/or virtual. Please see www.templebethemeth.org for full details, locations information, and links.
Tot Shabbat Service and Dinner
Fridays at 5:45 p.m.
Join Cantor Hayut and Rabbi Whinston to celebrate Shabbat with fun activities, stories, songs, and age-appropriate learning for children ages 0–5.

Adult B'nai Mitzvah
Mondays at 5:45 p.m.
Contact Cantor Hayut at cantorhayut@templebethemeth.org for details and with questions.
Women's Torah study
Mondays at 7:30 p.m.
Join Cantor Hayut in an in-depth study and lively discussion of the week's Torah portion. This year, the group will focus on exploring passages that have informed rituals of modern Jewish life.
Twenty-five-minute mindfulness with Jewish spiritual director Linda Greene
Tuesdays at 8:30 a.m.
Zoom room opens at 8:15 a.m. for optional check-in. Blessing and intention setting 8:30–8:35 a.m. Meditate 8:35–9 a.m. Start your day centered and connected.
Queer Torah Study
Tuesdays at 7 p.m.
Join us in-person or via Zoom for a discussion of queer themes in the weekly Torah portion! Led by Ari Marcotte and Ari Smith. Guest leaders welcome! Contact Ari M (ari.j.marcotte@gmail.com) for more information.
Cantor's (Jewish) Book Club with Cantor Hayut
Thursdays at 11 a.m.
Join Cantor Hayut to read and discuss books of Jewish interest a few chapters at a time. This year, the book group will be reading primarily,
works by Israeli authors. For more information or questions, contact Cantor Hayut.
Back Door Food Pantry
Thursdays, 4 to 7 p.m.
Meditation with Claire Weiner
Thursdays at 5 p.m.
Join Claire Weiner for a 40-minute meditation session
Lunch and Learn with Rabbi Whinston
Fridays at 12 p.m.
Bring your lunch and learn with Rabbi Whinston during this informal and social gathering. We explore different ideas throughout the year with participants guiding our subjects. Join us under the tent at TBE.
Shabbat morning Torah study
Saturdays at 8:50 a.m.
Join us for this weekly discussion of the Torah portion.
Getting Good at Getting Older
Thursdays, November 9, 16, and 30, 12 p.m.
As part of a new initiative at Temple Beth Emeth, we are offering programming and study sessions centered around the art of aging through a Jewish lens. More information about future programming will be coming soon. Until then, please join Rabbi Josh Whinston and Cantor Emerita Annie Rose for our 6-part book discussion using the text *Getting Good at Getting Older* by Richard Siegel and Laura Geller. Part 1 will be covered on October 12. The book can be purchased from most major book retailers. This is open to adults of all ages who are open to learning about aging.
Elementary Shabbat Service, Dinner, and Family Camp
Friday, November 10, 5:45 p.m.
Celebrate Shabbat with fun activities, stories, songs, and age-appropriate learning for children ages 5–10. Registration requested. Family Camp provides an opportunity for families to play and learn together, for students to reinforce and share some of what they are learning in the classroom, and most importantly, to strengthen ties among students and parents/caretakers.
A Piano Concert to Be Enjoyed – performed by Louis Nagel
Sunday, November 12, 3:30 p.m.
Sponsored by the Women of Temple Beth Emeth. Louis Nagel, Professor Emeritus of Piano and Piano Literature at the University of Michigan School of Music, Theatre, and Dance, will give a concert. Tickets available at: www.templebethemeth.org.
Spirituality Book Club with Cantor Emerita Annie Rose
Tuesday, November 14, 7 p.m.
Registration is not required, but is helpful for our planning. Email Cantor Annie with more questions.
Aging Solo
Thursday, November 16, 4 p.m.
Join us for discussion, support, and snacks at the Jewish Community Center.
LGBTQ Shabbat Potluck
Friday, November 17, 6 p.m.
Join us for a Shabbat dinner and candle lighting with members of the local queer community! Bring a dish to share with others, make new friends, and let us know what you'd like to see in future queer programming! In order to make sure we can feed everyone, please respond to this survey (https://bit.ly/tbelgbtq) or email Ariane Smith at brariane@umich.edu with the dish you're planning to bring.

Climate Action Shabbat and Shabbat Service
Friday, November 17, 7:30 p.m.
Join the TBE Dayenu Circle and Rabbi Josh Whinston for Climate Action Shabbat.
Erev Thanksgiving Service
Sunday, November 19, 7:30 p.m.
Join us for an engaging evening of song and reflection centered around the Genesis partnership. Dessert reception to follow.
Bereavement Group
Tuesday, November 21, 4 p.m.
The group will have opportunities to share openly about their process of grieving and will also have topic-based readings to spark discussion.
Broken Fragments: Journeying Through a Loved One's Dementia
Tuesday, November 28, 7 p.m.
Facilitated by Cantor Annie Rose. Please join us for spiritual support, study, insight, and connection if you have a friend or loved one who has been diagnosed with dementia. In this three-session class, our central text will be *Broken Fragments: Jewish Experiences of Alzheimer's Disease*, a collection of Jewish texts, personal stories, and professional insights from family members, medical professionals, clergy, and social workers. Registration required.
Hanukkah Bazaar at the Women's of Temple Beth Emeth Gift Shop
Friday, November 24, from 12–7 p.m.; Sunday, November 26, from 3–7 p.m.; Friday, December 1, from 12–7 p.m.; Sunday, December 3, from 3–7 p.m.■

New beginnings at AARC

By Emily Eisbruch, special to the WJN

The Ann Arbor Reconstructionist Congregation (AARC) is experiencing a period of rejuvenation. The congregation's new rabbi, Rav Gavrielle Pescador, led the 2023 High Holiday services with grace, confidence, and a warm collaborative spirit. "Having served as cantor for AARC High Holiday services in 2019, 2020, and 2021, I understood the traditions of the congregation and their appreciation for kavanot, music, poetry, and opportunities for thoughtful discussion in the special Yom Kippur afternoon workshops," comments Rav Gavrielle. "This year, as rabbi, I appreciated collaborating with the davening team on the musical offerings for our services, and I was moved by the many community members who stepped up to share reflections, poems and participate in a myriad of other ways."

Anyone wanting to learn more about Rav Gavrielle's unique journey, including being trained as both cantor and rabbi, please see her bio at https://aarecon.org/rav-gavrielle-pescador/.

"We are fortunate to have Rav Gavrielle leading us into the next chapter for our congregation," comments AARC Board chair Debbie Gombert. "From our beginning as a havurah (group of friends) 30 years ago, we are continuing to develop and grow in exciting ways."

The davening/musical team is also energized these days. "We are greatly enriched by the knowledge, resources, and collaborative approach that Rav Gavrielle brings and with the rapport that has grown between the team members over this past year. Rav Gavrielle reminds us that we are not singing as much as we are lifting our voices in prayer, and that has made such a difference. And we totally appreciate the kahal's willingness to trust us as we debut songs from the newer songwriters in our evolving tradition," says Deb Kraus, one of the group's coordinators.

AARC's Beit Sefer (religious school) has a new toolkit of resources for our students and teachers. Our Head Teacher Evan Friedman, Rav Gavrielle, and Board member Carol Levin have planned an interactive curriculum using A Kid's Mensch Handbook, Our Place In the Universe, Shalom Hebrew, and Hooked on Hebrew (along with other materials) to make learning at the JCC, at a member's farm, and at home fun and meaningful.

For those interested in the bookish side of things, the AARC book group community members to join a discussion of Judaism Disrupted: A Spiritual Manifesto for the 21st Century, by Rabbi Michael Strassfeld, at the Sunday, December 3, book group meeting, to be led by Rav Gavrielle. Contact Greg Saltzman gsaltzman@albion.edu for details.

The AARC welcomes interested community members to our services on the second Saturday and fourth Friday of each month.

Ann Arbor Reconstructionist Congregation Events in November

Second Saturday Morning Shabbat Service. November 11, 10:30 a.m.–12 p.m., at the JCC. This is a hybrid Shabbat Service led by our Rabbi, Gabrielle Pescador. Zoom link will be sent out the week before the event.
Fourth Friday Kabbalat Shabbat. November 24, 6:30 p.m., in person at the JCC and on Zoom. This is a hybrid service led by Rabbi Gabrielle Pescador. Everyone is welcome. For more information about services or events or to receive Zoom links, please email: aarcgillian@gmail.com or consult the website: aarecon.org. ■

JFS at 30 and looking to the future

By JFS staff

1993: The year the Oslo Accords were signed, NAFTA was approved by the United States Congress, and Bill Clinton was sworn in as the 42nd president of the United States. It was also the year that Jewish Family Services of Washtenaw County became an independent agency.

As JFS celebrates 30 years of service to Washtenaw County, it is an opportunity to take stock of its past, reflect on the present, and plan for the future. Sitting down to capture the vision and projection for growth for a multiservice agency like JFS is not an easy task. How far into the future does one look? How can such a vision be adequately captured in a half page article? How does one account for the unknowns, huge seismic shifts — biologic like a pandemic or geopolitical like a war — in future planning? Recognizing that predicting and laying out the future is a Herculean task, JFS can forecast the values and practices that will shape its future and illuminate projects in early stages of development.

Having a strategic plan that is based on core values has always been crucial to JFS' growth. These values include providing services to diverse vulnerable community members across the county, providing multiple services ("one-stop shop") to reduce barriers to access, prioritizing clients' personal choices and dignity, constant innovation, and ensuring that the services the agency provides always align with its mission.

While the agency's most recent strategic plan runs through 2025, the next plan will likely look farther out than 3–5 years. The agency expects continuing growth and expansion in response to ever-growing needs and must plan for how to do this mindfully. The agency's next steps will continue to plan for concrete deliverables, but also will build on continuity, succession, and long-term sustainability, so that the agency can successfully mature into its adulthood. This comprehensive process will involve a wide range of stakeholders who might have a connection to the agency — clients, partners, funders, community members, and volunteers — and are expected to participate in the conversation. The much-anticipated findings of the recent Federation-led community study (not yet published at the time of writing) are likely to shape future JFS programs and services as JFS is keen to review the data illuminating community demographics, needs, and opportunities. As JFS looks to the future, services for older adults, youth (in particular youth mental health and well-being,) and critical auxiliary services like accessible transportation, food resources, and housing, are almost certain to expand to address expanding and emerging needs.

Meeting people where they are — satellite offices and embedding staff

JFS is delighted to own its building at 2245 S State Street and considers this site (purchased in late 2019) to be its forever home. Recent renovations to JFS' Nourish Specialty Food Pantry and construction of the Shalom Kitchen have enhanced the building's functionality and enable growth of critical nutrition services to address food insecurity and food access. The new space will enable JFS to produce medically tailored meals, generate revenue for other services, serve as an incubator kitchen and launching pad for those seeking to enter the food industries, and offer new opportunities for voluntarism. At the same time, as investments to the main site have been made and as JFS's reach has grown, so too has the need to expand beyond State Street.

While the majority of the agency's clients continue to reside within Washtenaw County, JFS' refugee resettlement contract covers serving new arrivals in five counties; Washtenaw, Lenawee, Hillsdale, Jackson, and Monroe. In addition, JFS is contracted to serve individuals in these counties who receive public cash assistance, and for whom lack of English skills is a barrier to employment. JFS has recently increased its caseload of Cuban and Haitian immigrants in Jackson County and plans to further expand services to the immigrant community in Jackson in the coming year. Notably, at the request of HIAS, JFS opened an office for refugee resettlement in Toledo, Ohio — "the Greater Toledo Newcomer Center" — and expects to resettle at least 100 refugees there in the coming year.

JFS' WISE Aging is also embracing the need to extend its physical reach. This strategy has emerged organically to respond to the growing needs of older adults and caregivers across the county and the importance of bringing services to the communities in which they reside. Not only is JFS committed to the development of the WISE Center (offering wrap-around services from counseling and care management to social enrichment, nutrition, and innovations in wellness) at its State Street site, but WISE is also actively embedding caseworker capacities and senior services county-wide. In addition to WISE's congregation-based social worker, who focuses on older adults and caregivers engaged in faith-based Jewish communal life, JFS is thrilled to be expanding WISE services to a satellite office at the Community Network Center on Holmes Road in Ypsilanti. Older adults and caregivers in Ypsilanti were disproportionately impacted by COVID-19, and their need for accessible professional services is high. Conversations to embed WISE care team members at senior centers elsewhere in the county, including in rural areas, are also in active discussion. Bringing JFS services to vulnerable older adults and caregivers where they live and congregate is a model JFS' WISE embraces.

August 2023 marked the launch of an exciting partnership between JFS' Thrive Counseling and the Hebrew Day School of Ann Arbor (HDS). Together, and in response to HDS' ongoing commitment to the social-emotional well-being of its students, Thrive has embedded a licensed clinical social worker at HDS to assist with classroom-based, child- and family-focused supports. At the same time, Thrive is actively engaged with stakeholders at the Ypsilanti Community Schools to support the mental health and well-being of immigrant and refugee youth with Trauma Systems Therapy for Refugees (TST-R) and culturally sensitive, multilingual supports and services. As youth mental health needs expand at unprecedented rates, JFS is committed to growing its response and services to care for children, youth, and families.

Key program growth

In the coming years, Thrive Counseling is planning for a dramatic expansion in behavioral health services for youth. Young people are continuing to deal with the effects of the COVID pandemic, the challenges of modern life, and rising rates of anxiety and depression. JFS' capacity to serve youth has already grown, and the agency looks to further expand in the coming years to better serve the growing number of children in need of support. Notably, while demand for services is high, affordable, accessible counseling for youth and families remains scarce and out of reach locally.

As the community ages, WISE Aging services must rise to meet the occasion. Yet the senior safety net is in crisis. Since 2020, the grant landscape for senior services has shifted whereby grants favor innovation over safety nets. Historically, WISE was 60% grant funded; in the past year the agency has applied for $3 million in grants and received less than $100,000. The percentage of Michigan's population over 65 years old is expected to double in the next 20 years and simultaneously have increasing needs, and there are fewer funding sources interested in supporting them. Inflation, COVID-19, housing instability, and price increases have hit seniors particularly hard.

Lack of funding for senior services is an existential issue for our community. There are fewer government safety needs at every level. While some contracts, fee-for-services, and donor support remain, grants drying up has seriously impacted what WISE's future service provision will be. Health care does not only happen at a hospital or doctor's office; it also happens in community locations where people get medically tailored meals, transportation, or emotional support for isolation. Community-based organizations such as WISE are critical to seniors' health, but it is difficult to monetize and explain to stakeholders and payers that they should support this. A senior millage in Washtenaw would do much to strengthen the safety net but has thus far been difficult to achieve. JFS' Impact Committee is also focused on creative ways to raise awareness and expanding funding for the dire state of senior services funding.

WISE intends to continue serving vulnerable seniors in Washtenaw County, but without grants or a significant investment from public sources, services might only be accessible for adults who can pay for service, and the agency will have fewer services to offer to seniors who cannot afford it. JFS and WISE continue their efforts to expand access to state benefits, reimbursement for medically tailored meals that will be made in-house, and to seek multi-year pledges from individuals in the community. WISE is leaving no stone unturned. This is the most uncertain area of the agency's future. Everyone will age and need these services, and how to sustain them is unclear.

Critical concrete services to address social determinants of health like food insecurity, transportation, and housing will need to expand in the future to adequately meet community need. With the completion of the JFS Shalom Kitchen and food pantry, the Nourish program will expand its nutrition offerings. In addition to the Specialty Pantry and Meals on Wheels deliveries it currently provides, soon the kitchen will begin providing prepared meals and medically tailored meals to meet individual client's dietary needs, offer SafeServe training classes for people looking to work in food service, and provide space to support clients with food-based small businesses. JFS looks to cater events as an additional earned-revenue stream. JFS has been feeding the community for decades and intends to continue this impact for years to come. JFS' Transportation services fill critical gaps locally and offers the prized resource of door-to-door rides. Demand for transportation has increased and JFS is working hard to find ways to keep up with the demand. Finally, the issue of scarce local affordable housing demands our attention and resourcefulness. Families — locally born and raised and foreign-born and older adults — are finding it increasingly difficult to afford housing in Washtenaw County. This crisis is not going away and JFS intends to be a solution-focused community partner raising awareness and innovating to respond to it.

The Mosaic Celebration

JFS is eagerly anticipating the next 30 years. Please join JFS in celebrating at the Mosaic Gala on Sunday, November 12, 2–5 p.m. at the Morris Lawrence building at Washtenaw Community College. While none can predict what the next 30 years of JFS will look like, we feel certain the next chapter will depend on community support and engagement and that JFS will never stop working to meet the human services needs of the local community. ■

Impactful tutoring program needs more volunteer tutors

By Caroline Nathans, Director of FLI-Ypsilanti Schools Program

The COVID pandemic disrupted the education of millions of American children, and children from economically disadvantaged families and communities lost even more ground. Education policy makers have advocated for high-quality tutoring, but one of the biggest challenges is finding enough tutors for the many children who need help. Without enough tutors, programs cannot provide the reading assistance that is desperately needed.

One local organization tackling this challenge in Washtenaw County is the Family Learning Institute, an Ann Arbor nonprofit cofounded some 20 years ago by Doris Sperling, a longtime Ann Arbor educator and activist, whose family continues to remain involved with FLI. The mission of FLI is to close the persistent achievement gap in our schools. Led by Executive Director Sharine Buddin, FLI offers volunteer-based tutoring programs in reading in Ann Arbor and Ypsilanti, relying on adult volunteers who teach students one to one.

The FLI-Ypsilanti Schools program, which serves second through fifth grade students in the Ypsilanti Community Schools, has worked with over 150 students over the past five years. The program has been very effective. Children who were tutored by FLI during the pandemic school closures just an hour a week online not only didn't regress, but many improved. During the past year, over half the students tutored once weekly for six or seven months made between one-and-a-half and two-and-a-half years of progress in reading, which is exceptional improvement.

Earlier this year the program received a generous Federal American Rescue Plan Act (ARPA) grant allocated by the Washtenaw County Board of Commissioners, which will allow it to expand from 50 to over 70 students this year. To accomplish this goal, it will need to find 20 to 30 new tutors.

Terri Ginsburg, former Director of Education at Temple Beth Emeth, has volunteered

with the FLI-Ypsilanti Schools program for three years. She says she finds "tutoring with this program very rewarding because the growth that students make in their reading achievement and self-confidence is striking. Tutors are provided with training, lesson plans, and resources so that one doesn't need a background in teaching to volunteer in this very valuable program."

Rob Dobrusin, Rabbi Emeritus of Beth Israel Congregation, has tutored with the program since its beginning in 2019. He has generally worked with children at the upper elementary level, and has probing conversations about characters, events, and themes of the books they read together. Rob comments that "when I began my retirement, I was looking for a way to make an impact in the community on a personal one-on-one basis … by working with the same student over a long period of time, we get to know them, their personalities, and their interests … It continues to be a great experience …"

Kathy Wyatt, the Executive Analyst/Assistant to Washtenaw County Sheriff Jerry Clayton, who also facilitates the Washtenaw County Literacy Coalition, believes in the transformational effects of the kind of tutoring FLI conducts. "The ability to read can determine a child's life course: whether they are going to have a rewarding life as contributing members of our community or struggle to get employment or meet basic needs. Too often without hope or options, those who cannot read end up involved with the criminal legal system which is shown by the high percentage of those in jails and prisons who are functionally illiterate. No child's life story should be written when they are in third or fourth grade. FLI tutors can make such a difference for our children, their families, and all of those they will touch in the future."

What makes the program distinctive, different from most other tutoring programs, is that the program's director and assistant directors create individualized, highly targeted lesson plans for each student for every week's instruction. Every week each student leaves the hour-long session, conducted in-person at schools or over Zoom, having learned a new phonics element or other word recognition skill, all presented systematically and with active student engagement. Students also read and thoughtfully discuss wonderful children's books chosen especially for them.

The other program goal is to improve students' confidence. In this one-to-one setting, students blossom from receiving relentlessly positive, undivided attention from caring adults.

Tutors initially attend training sessions that explain how the program works, program resources, and use of technology for the virtual program. The training takes as much time as needed to make volunteers very comfortable with the technology. Backup tech help is always available. The majority of tutors are energetic retirees who wish to connect with and make a tangible difference for others and to do what they can to increase equity in our community.

Besides Sharine and Kathy, among those responsible for the FLI-Ypsilanti Schools Program's existence are Pastor Willy Powell, of Grace Fellowship House of Solutions in Ypsilanti, and University Bank, which helped to fund the program before the ARPA funds became available.

To volunteer for the program, email Caroline Nathans at cfnathans@ameritech.net.■

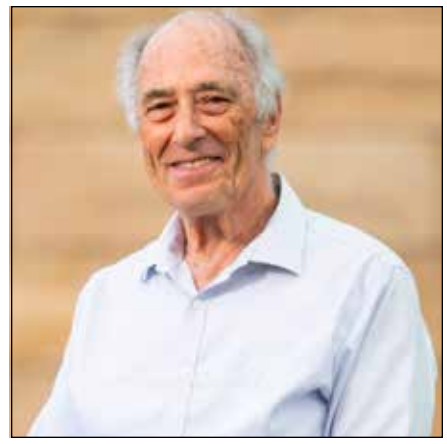
Frankel Fellows explore Jewish visual culture

Frankel Institute staff

During the 2023–2024 academic year, the Frankel Institute for Advanced Judaic Studies will focus on the theme of "Jewish Visual Cultures." Under the leadership of co-head fellows Deborah Dash Moore, University of Michigan, and Richard I. Cohen, Hebrew University of Jerusalem, 14 scholars from five countries, including Argentina, Canada, Germany, Israel, and the United States, will explore various aspects of Jewish visual expression.

Work on Jewish visual cultures has flourished in recent years. From the growth of Jewish museums throughout the U.S. and Europe to the founding of new journals devoted to Jewish art, the Jewish visual imagination has engaged broad audiences. Scholarly and popular studies, exhibitions and films, have enlightened us on a range of themes in various periods, from the medieval past to the present day. In diverse formats, they depict the way Jews and Jewish culture and religion see and have been seen, extending our understanding of the intricate relations between Jews and others.

The 2023–2024 year at Frankel Institute is devoted to an exploration of many facets of Jewish visual imagination. How have Jewish experiences with and attitudes toward the visual intersected with those of other majority and minority groups? How has Jewish visuality challenged or coexisted with the hallmark of Jewish culture — the



Richard I. Cohen Cohenharon

literary text? How does visual culture broaden the Jewish narrative?

The Frankel Institute theme year addresses these and other questions. It fosters scholarship on the significant place that visual culture has occupied in Jewish historical development, considering monuments, manuscripts, synagogue architecture, ephemera, ceremonial art (Judaica), printed books, drawings, and fashion items. The Institute brings these historical questions into dialogue with research on twentieth- and twenty-first-century contemporary art, photography, architecture, and exhibition practices.

For more information visit www.lsa.umich.edu/judaic.

The 2023-24 Frankel fellows:

Jeffrey Abt, Wayne State University, "The Indigeneity of Heterogeneity: An Exploration of Visual Languages in the History of Judaica"

Inka Bertz, Jewish Museum Berlin, "The Entrance of Jews into the Artistic Professions"

Zoya Brumberg-Kraus, University of Texas at Austin, "From Gold Mountain to Tinseltown: Ethnic Identity in California's Architectural Vernacular"

Irit Carmon Popper, Technion Israel Institute of Technology and Haifa University, "Past Imperfect: Contemporary Art Versus Heritage in Historic Sites in Israel — A New Comparative Framework"

Richard I. Cohen, Hebrew University of Jerusalem, "Revisiting Jewish Icons in Modern Culture and History"

Deborah Dash Moore Aharon

Deborah Dash Moore, University of Michigan-Ann Arbor, "Camera as Passport"

Débora Kantor, University of Buenos Aires, "Israel in Jewish Diaspora Nonfiction Film"

Louis Kaplan, University of Toronto, "Jewish Photographic Humor in Dark Times: Reflections on Visual First Responders to the Third Reich"

Tamar Kay, SCE School of Architecture, Israel, "3938 Chene St.: Research for the Basis of Writing a TV Series Bible"

Vladimir Levin, Hebrew University of Jerusalem, "Muskeljudentum and Lachrymose Prayer: How Jewish Historians Constructed Fortress Synagogues"

Adam Lowenstein, University of Pittsburgh, "The Jewish Horror Film: Taboo and Redemption"

Julia Phillips Cohen, Vanderbilt University, "Tastemakers: How a Forgotten Group of Jews from the Middle East and North Africa Shaped Modern European Culture"

Catherine Soussloff, University of British Columbia and University of California Santa Cruz, "Shadows of Diaspora: Material Culture at the Crossroads of Islamic Art and Jewish History"

Roni Tzoreff, Ben-Gurion University of the Negev, "Israeli Art in the Age of 'Multiculturalism': The Exhibitions for Israel's 50th Independence Day. ■

Calendar

November 2023

As our community eases into in-person events with sensitivity to changing pandemic safety, always check websites or call for updates before planning to attend anything listed here and for prayer services.

Wednesday 1

Yidish Tish: (Virtual) (Yiddish Conversation & Reading Group): Zoom. About 45 minutes each of conversation and reading. Free and open to all those interested in Yiddish language, literature, and culture, no matter what level of proficiency. For more information, to get the link, and to make certain that we are meeting on a specific day, please email Elliot H. Gertel at egertel@umich.edu at least one day before scheduled meeting day every Wednesday (except major Jewish holidays). 2 p.m.

WTBE Gift Shop Open for In-Person Shopping: TBE. Washtenaw County's Only Judaica Shop! 4 - 6 p.m.

JLI The world of Kabbalah: Chabad. 7:30 p.m.

Theology Book Club: BIC. 8 p.m.

Thursday 2

Cantor's (Jewish) Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Backdoor Food Pantry Open: TBE. 4–7 p.m.

Meditation with Claire Weiner: TBE. 5 p.m.

Amster Gallery Exhibition with Sheldon Markel and Paulo Neuhaus: JCC. 6 p.m.

Talmud: Jewish Civil Law: Chabad. 8 p.m.

Friday 3

Candle Lighting 6:08 p.m. Vayeira

Lunch and Learn with Rabbi Whinston: TBE. Bring your lunch and learn with Rabbi Whinston during this informal and social gathering. We explore different ideas throughout the year with participants guiding our subjects. 12 p.m.

WTBE Gift Shop Open for In-Person Shopping: TBE. Washtenaw County's Only Judaica Shop! 6 - 7:30 p.m.

First Friday Shabbat: JCS.At the JCC. Dinner from a local restaurant follows a short observance that includes secular readings, songs, candle lighting, wine, and challah. Children are welcome. Dinner is free for JCS members. The cost of dinner for non-members is $10/person or $25/family. Registration required: www.jewishculturalsociety.org 6:30 p.m.

Saturday 4

Havdallah 7:08 p.m.

Torah Study: TBE. Weekly discussion of the Torah portion. 8:50–9:50 a.m.

Shabbat morning service: Pardes Hannah. 10 a.m.

Tot Shabbat: BIC. Join us for a playful morning of Jewish songs, games, and stories. Challah and grape juice kiddush included. For kids age 1 through 1st grade and their parents, but all are welcome to join. 10:30 a.m.

Trio Cantilena: BIC. The Jewish Community Center of Greater Ann Arbor in partnership with Michigan State University College of Music proudly presents Trio Cantilena, Jerusalém de España–Cantilena is an internationally renowned trio that brings Sephardic Jewish classical music to concert halls worldwide. The trio delivers an impassioned performance of a stirring mixture of works rooted in an ancient Judeo Español culture as depicted through Romansas, Cantigas and Piutim that go as far back as 2000 years ago. ARTISTS: Ronit Widmann-Levy, voice; Guy Yehuda, clarinet; and Daniel Akiva, guitar. Purchase tickets at jccannarbor.org. 7:30 p.m.

Sunday 5

Daylight savings ends, roll back clocks

Ann Arbor Jewish Book Festival (AAJBF) November 5-17, see centerfold

Tanya: Jewish Mysticism: Chabad. 11 a.m.

Aritist Margot Neuhaus: Guest speaker at the Women's Caucus for Art at Downtown library. 2 p.m.

Monday 6 AAJBF

Talmud Study with Rabbi Dobrusin (via Zoom): BIC. 4 p.m.

Adult B'nai Mitzvah: TBE. For inquiries, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 5:45 p.m.

Kabbalah Intensive with Rav Nadav: BIC. A 6-week course that explores the mysticism, history, and theology of Kabbalah. Join us to deepen your understanding of these texts and your own Judaism through discussion and text study. Register on the BIC website. Location given upon registration. 6:30 p.m.

Women's Torah Study: TBE. With questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7:30 p.m.

Tuesday 7 AAJBF

Twenty-five-minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

Queer Torah Study: TBE. Join us in person or via Zoom for a discussion of queer themes in the weekly Torah portion! Led by Ari Marcotte and Ari Smith. Guest leaders welcome! Contact Ari M (ari.j.marcotte@gmail.com) for more information. 7 p.m.

Tea and Torah for Women: Chabad. 8 p.m.

Wednesday 8 AAJBF

Yidish Tish Conversation & Reading Group: every Wednesday, see above. 2 p.m.

WTBE Gift Shop Open for In-Person Shopping: TBE. Washtenaw County's Only Judaica Shop! 4 - 6 p.m.

JLI The world of Kabbalah: Chabad. 7:30 p.m.

Theology Book Club: BIC. 8 p.m.

Thursday 9 AAJBF

Cantor's (Jewish) Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Getting Good at Getting Older: TBE. join Rabbi Josh Whinston and Cantor Emerita Annie Rose for our 6-part book discussion using the text *Getting Good at Getting Older* by Richard Siegel and Laura Geller. 12 p.m.

Backdoor Food Pantry Open: TBE. 4–7 p.m.

Meditation with Claire Weiner: TBE. 5 p.m.

Talmud: Jewish Civil Law: Chabad. 8 p.m.

Friday 10 AAJBF

Candle Lighting 5 p.m. Chaya Sarah

Lunch and Learn with Rabbi Whinston: TBE. 12 p.m.

Elementary Shabbat and Dinner and Family Camp: TBE. Ages 5 - 10. Registration requested. $5 per person. 5:45 p.m.

WTBE Gift Shop Open for In-Person Shopping: TBE. Washtenaw County's Only Judaica Shop! 6 - 7:30 p.m.

Saturday 11 AAJBF

Havdallah 7:01 p.m.

Torah Study: TBE. Weekly discussion of the Torah portion. 8:50–9:50 a.m.

Second Saturday Morning Shabbat Service: AARC at the JCC. At the JCC. Led by Rabbi Gabrielle Pescador. Everyone is welcome! Zoom link will be sent out the week before the event. 10:30 a.m. to noon.

Shabbat Limmud: BIC. Shabbat Limmud is an opportunity for informal and lively discussion on Parashat HaShavua, the Torah portion of the week, over coffee and cake. We meet in the Beth Israel library before Shabbat morning services Rabbi Dobrusin will facilitate the discussion and all texts will be provided. We invite you to join us for a stimulating start to Shabbat morning! 9 – 9:45 a.m.

Sunday 12 AAJBF

Tanya: Jewish Mysticism: Chabad. 11 a.m.

JFS 30th Anniversary Mosaic Gala: JFS. 2 – 5 p.m.

A Piano Concert To Be Enjoyed – performed by Louis Nagel: WTBE. Louis Nagel, Professor Emeritus of Piano and Piano Literature at the University of Michigan School of Music, Theatre, and Dance, will give a concert. Tickets available at www.templebethemeth.org. 3:30 p.m.

Zekelman Holocaust Center 39th Anniversary Gala.

Monday 13 AAJBF

Talmud Study with Rabbi Dobrusin (via Zoom): BIC. 4 p.m.

Adult B'nai Mitzvah: TBE. For inquiries, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 5:45 p.m.

Kabbalah Intensive with Rav Nadav: BIC. 6:30 p.m.

Rosh Hodesh Kislev Circle: Pardes Hannah. Call Renee Robbins at 734-904-5459 for Zoom link. 7 – 8:30 p.m.

Women's Torah Study: TBE. With questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7:30 p.m.

Tuesday 14 Rosh Hodesh Kislev AAJBF

Twenty-five-minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

Queer Torah Study: TBE. Join us in person or via Zoom for a discussion of queer themes in the weekly Torah portion! 7 p.m.

Spirituality Book Club with Cantor Emerita Annie Rose: TBE. 7 p.m.

Tea and Torah for Women: Chabad. 8 p.m.

Wednesday 15 AAJBF

Yidish Tish Conversation & Reading Group: Every Wednesday, see above. 2 p.m.

WTBE Gift Shop Open for In-Person Shopping: TBE. Washtenaw County's Only Judaica Shop! 4 - 6 p.m.

Mega Challah Bake: Chabad. At the Palmer Commons. 6:30 p.m.

JLI The world of Kabbalah: Chabad. 7:30 p.m.

Theology Book Club: BIC. 8 p.m.

Thursday 16 AAJBF

Cantor's (Jewish) Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Getting Good at Getting Older: TBE. join Rabbi Josh Whinston and Cantor Emerita Annie Rose for our 6-part book discussion using the text *Getting Good at Getting Older* by Richard Siegel and Laura Geller. 12 p.m.

Aging Solo: TBE, BIC, JCC, JFC. At the JCC, Newman Lounge. 4 p.m.

Backdoor Food Pantry Open: TBE. 4–7 p.m.

Meditation with Claire Weiner: TBE. 5 p.m.

Talmud: Jewish Civil Law: Chabad. 8 p.m.

Friday 17 AAJBF

Candle Lighting 4:54 p.m. Toldot

Lunch and Learn with Rabbi Whinston: TBE. 12 p.m.

WTBE Gift Shop Open for In-Person Shopping: TBE. Washtenaw County's Only Judaica Shop! 6 - 7:30 p.m.

Aura of Kabbalat Shabbat: BIC. A Jewish Renewal inspired singing service led by Rabbi Aura Ahuvia. The choir, dubbed the "Holy Levites," will be holding a rehearsal at 5:30 p.m leading right up to and seamlessly into services. All are welcome to attend. 6 p.m.

LGBTQ Shabbat Potluck: TBE. Join us for a Shabbat dinner and candle lighting with members of the local queer community! Bring a dish to share with others, make new friends and let us know what you'd like to see in future queer programming! Registration requested. 6 p.m.

NEXTGen A2 Friendsgiving Shabbat: Fed. 6:30 p.m.

Climate Action Shabbat and Shabbat Service: TBE. Join the TBE Dayenu Circle and Rabbi Josh Whinston for Climate Action Shabbat. 7:30 p.m.

Saturday 18

Havdallah 5:55 p.m.

Torah Study: TBE. Weekly discussion of the Torah portion. 8:50–9:50 a.m.

Tot Shabbat: BIC. Join us for a playful morning of Jewish songs, games, and stories. Challah and grape juice kiddush included. For kids age 1 through 1st grade and their parents, but all are welcome to join. 10:30 a.m.

Study Session: Pardes Hannah. Call Renee Robbins at 734-904-5459 for Zoom link. 3 -5 p.m.

Sunday 19

Tanya: Jewish Mysticism: Chabad. 11 a.m.

Erev Thanksgiving Service: TBE. Join us for an engaging evening of song and reflection centered around the Genesis partnership. Dessert reception to follow. 7:30 p.m.

Monday 20

Talmud Study with Rabbi Dobrusin (via Zoom): BIC. 4 p.m.

Adult B'nai Mitzvah: TBE. For inquiries, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 5:45 p.m.

Women's Torah Study: TBE. With questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7:30 p.m.

Tuesday 21

Twenty-five-minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

Bereavement Group: TBE. 4 p.m.

Queer Torah Study: TBE. Join us in person or via Zoom for a discussion of queer themes in the weekly Torah portion! Led by Ari Marcotte and Ari Smith. Guest leaders welcome! Contact Ari M (ari.j.marcotte@gmail.com) for more information. 7 p.m.

Tea and Torah for Women: Chabad. 8 p.m.

Wednesday 22

Yidish Tish Conversation & Reading Group: Every Wednesday, see above. 2 p.m.

WTBE Gift Shop Open for In-Person Shopping: TBE. Washtenaw County's Only Judaica Shop! 4 - 6 p.m.

JLI The world of Kabbalah: Chabad. 7:30 p.m.

Theology Book Club: BIC. 8 p.m.

Thursday 23

Talmud: Jewish Civil Law: Chabad. 8 p.m.

Friday 24

Candle Lighting 4:49 p.m. Vayeitzei

Lunch and Learn with Rabbi Whinston: TBE. 12 p.m.

WTBE Hanukah Bazaar Open for In-Person Shopping: TBE. Washtenaw County's Only Judaica Shop! 12 - 7 p.m.

Home Limmud: BIC. From the Rabbi's Table to Yours (Zoom only) Rav Nadav family for Kabbalat Shabbat service over Zoom on the last Friday of each month. Please note that there will be no in person services on this evening. 6 p.m.

Fourth Friday Kabbalat Shabbat: AARC. In person at the JCC and on Zoom. This is a hybrid service led by Rabbi Gabrielle Pescador. Everyone is welcome! 6:30 p.m.

Saturday 25

Havdallah 5:52 p.m.

Torah Study: TBE. Weekly discussion of the Torah portion. 8:50–9:50 a.m.

Sunday 26

Tanya: Jewish Mysticism: Chabad. 11 a.m.

Monday 27

Talmud Study with Rabbi Dobrusin (via Zoom): BIC. 4 p.m.

Adult B'nai Mitzvah: TBE. For inquiries, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 5:45 p.m.

Kabbalah Intensive with Rav Nadav: BIC. 6:30 p.m.

Women's Torah Study: TBE. With questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7:30 p.m.

Tuesday 28

Twenty-five-minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

Queer Torah Study: TBE. Join us in person or via Zoom for a discussion of queer themes in the weekly Torah portion! Led by Ari Marcotte and Ari Smith. Guest leaders welcome! Contact Ari M (ari.j.marcotte@gmail.com) for more information. 7 p.m.

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Love foods

By Lonnie Sussman, special to the WJN

My thoughts for this month revolve around "love." I love the holidays we celebrated in September and October. I love our beautiful fall in Michigan. I love our weekly family Shabbat and I love Thanksgiving. There's even more to love this month. I'm looking forward to the Jewish women's Mega Challah Bake on November 15, and I hope to see some of you there. A few years ago, I went to the first Mega Challah event with my mother, z"l, and my daughter. What a special time that was with our three generations. Now I look forward to baking challah with my grandchildren.

It is the month to think about late fall Shabbat meals and that Thanksgiving dinner, which for me is like a Shabbat meal but with turkey. I've previously confessed to never having made a turkey because my husband, Ron, is the turkey maker in the family. He keeps his "recipe" secret from me because he says, "If I tell you then you won't need me anymore." I prefer to think of his cooking the turkey as an expression of love. Since I've watched him make about 1,000 turkeys over the years, I know that he uses frozen orange juice and lots of onions, parsnips, carrots, and potatoes. That's all I can say about roasting a turkey.

Let's continue thinking about love. My friend, Sherry, started a small business out of her home in the Minneapolis area called Love Letters Bakery. The story behind the name has to do with her parents. After her mother's death, she and her sisters found a packet of love letters her parents had written to each other during World War II. Her mom was a great baker, so Sherry thought that was a great way to honor her mother and a great name for the business. She bakes challah, cakes, and cookies every week. If you are interested and know someone in her area, feel free to contact me for the information.

Cuban Black Bean Soup

Jewish Cooking in America, by Joan Nathan

Serves 8

You can always depend on Joan Nathan for an interesting story. This one involved Cuban American Jews in Miami, Florida. This is a soup for both a Shabbat dinner as well as Thanksgiving.

1 pound dried black beans
6 cups water
½ tsp dried oregano or to taste
Salt to taste
1 onion, peeled and left whole, plus 1 diced onion
2 cloves garlic, diced
2 tbs vegetable oil
1 green pepper, diced
1 tomato, diced
Garnish, ½ cup chopped onion (optional)

Wash and drain the beans. Place in a 4-quart pot with the 6 cups of water. Bring to a boil and then add the oregano, salt, whole onion, and the garlic. Simmer, covered, for about 1½ hours or until the beans are tender.

Sauté the diced onions in the vegetable oil with the green pepper and tomato for about 5 minutes and add to the soup. Cook for another 30 minutes until the beans are soft. Serve as a soup or as a sauce on top of rice sprinkled with the raw onions.

Cider-Braised Apple and Jerusalem Artichoke Chicken

Shabbat by Adeena Sussman

Serves 4

Yeah! Adeena Sussman's new cookbook is finally available. If you haven't bought or read her first book, *Sababa*, you should. If you can't find Jerusalem artichokes in the markets, use fingerling potatoes or parsnips.

1 lb Jerusalem artichokes or fingerling potatoes, quartered or halved if large
1 tbs cornstarch
1 cup chicken broth (low sodium)
¾ cup apple cider or apple juice
3 tbs apple cider vinegar
1 tbs honey
1½ tbs Dijon mustard
2 tsp kosher salt
3½ lb chicken, skin on, cut into 8 pieces, patted dry
2 tbs olive oil
2 medium onions, cut into 12 wedges
3 tbs fresh sage thinly sliced, plus more for garnish
4 garlic cloves, thinly sliced
1 tbs hot chili pepper, finely minced (optional)
2 small apples, cored and cut into 8 wedges each

Preheat oven to 400 degrees

Cook the artichokes or the potatoes in a microwave-safe bowl with a tight lid with about an inch of water, or in a pot until they are just tender but firm. It will be about 7 minutes in the microwave. Remove and drain off the water. In a medium bowl, whisk the cornstarch with a few tablespoons of the broth to dissolve, then whisk in the rest of the broth with the cider or apple juice, vinegar, honey, mustard, and 1 tsp salt. Season the chicken on both sides with the remaining 1 tsp salt. Use a heavy 12-inch or a 10-inch skillet and heat the olive oil over medium heat. Add the chicken, skin side down and cook until the fat is rendered, and the skin is golden and crisp (4–5 minutes). Next, flip and cook the underside for another 3–4 minutes Remove to a plate but leave the fat and juices in the pan. Add in the onions and the artichokes or potatoes and cook them until they take on some color, about 1–2 more minutes. Whisk the broth to re-blend it and then add to the pan and bring it to a boil. Add in the sage, garlic, and chili pepper if you are using that. Leave the artichokes or potatoes and onions in the pan. Then lower the heat and simmer until the liquid thickens, about another 5–8 minutes. Nestle the chicken and apples into the pan and transfer to the oven (be careful) and roast for about 35–40 minutes. The sauce should have reduced by about half and the chicken skin should be deeply golden and crisp. You can add additional sage to each serving.

Pan-Grilled Sea Bass with Pumpkin Sauce

The Jewish Gourmet Cook by Judy Zeigler

Serves 8

I usually make salmon for Shabbat dinner, but I've been waiting to try a good and easy sea bass recipe. This can be made with Branzino (yum) or another mild fish fillet.

8 sea bass fillets (6–8 oz each)
1 cup flour
Salt and pepper to taste
4 tbs unsalted butter or olive oil
2 garlic cloves, minced
½ cup cooked corn kernels
16 whole chives

Pumpkin Sauce with corn kernels
1 cup fish or vegetable stock
⅔ cup pumpkin puree (not pumpkin pie)
½ cup corn kernels
Salt and pepper

Mix the flour with the salt and pepper and dip the sea bass in it. Shake off the excess. Use a heavy nonstick skillet and heat the butter or olive oil. Add the garlic for a minute or two and then add the fillets. Sauté for about 5 minutes a side. Place the stock in a saucepan and simmer until reduced by half. Add the pumpkin puree and kernels and simmer about 5 minutes or until thick. Season. Serve by ladling some sauce into the centers of plates and place a piece of fish on the sauce. Garnish with the cooked corn kernels and crisscross 2 chives over each serving.

Esther Levy's Pennsylvania Corn "Oysters"

Jewish Cooking in America by Joan Nathan

Yields 15–20.

No need to worry, these are not real oysters, but a fritter popular in the eighteenth and nineteenth centuries.

3 cups frozen corn
Salt and pepper to taste
3 large eggs, separated
1½ tbs flour
Nutmeg to taste
2 tbs unsalted butter or dairy-free substitute
2 tbs vegetable oil

Separate the eggs. Beat the egg yolks well until they are thick and mix with the corn. Add the flour and the nutmeg. Beat the whites until stiff peaks form and fold into the corn mixture. Heat the butter or dairy-free substitute and the oil in a frying pan. Place a heaping tablespoon in the pan and fry until light brown on both sides. Serve immediately.

Kosher Mincemeat Tart

The Gourmet Jewish Cook by Judy Zeidler

Pre-bake a pie recipe using a non-dairy butter substitute for a parve pie or butter for a dairy pie

1½ cups seedless raisins
4 tart apples, peeled and cored
½ orange, unpeeled and cut into chunks (but wash it well before you cut it)
½ lemon, unpeeled and cut into chunks (wash this as well)
½ cup cider vinegar
1½ cups dark brown sugar
½ tsp salt
½ tsp ground cinnamon
½ tsp ground nutmeg
½ tsp ground cloves (I do not use them)

Coarsely chop the raisins, apples, orange, and lemon and put into a medium saucepan. Add the vinegar and heat to boiling. Then reduce the heat and simmer for 10 minutes. Add the brown sugar, salt, cinnamon, nutmeg, and cloves if you are using that. Mix well and simmer for 15 minutes more. Cool and then fill the baked tart with the cooled mincemeat. No need to bake.

Soft and Chewy Lemon Sugar Cookies

Originally from the website, bakedbyRachel.com

Makes 24 cookies.

½ cup softened butter (or dairy substitute)
1¼ cup granulated sugar, divided
Zest of 1 lemon
1 large egg
½ tsp vanilla
¼ tsp salt
2 cups all-purpose flour

Place the butter and 1 cup sugar in a large bowl and cream them until light and fluffy. Mix in the zest, lemon juice, egg, and vanilla. Scrape the bowl as needed. With the mixer on low, slowly incorporate the baking soda, salt, and flour. Continue mixing until everything is well combined. Cover and refrigerate for 2–4 hours, or even overnight. Preheat the oven to 350 degrees, line a baking sheet with parchment paper. Use a scoop to portion the dough. Shape into smooth balls and coat in the remaining ¼ cup of sugar. Space the cookie dough 3 inches apart on the prepared sheet. Bake for 12–14 minutes. Allow the cookies to rest on the pan for 5 minutes before transferring them to a wire rack to cool completely. Store the cooled cookies in an airtight container for up to several days or freeze them. ■

Calendar continued from page 21

Broken Fragments: Journeying Through a Loved One's Dementia: TBE. Facilitated by Cantor Annie Rose. Please join us for spiritual support, study, insight, and connection if you have a friend or loved one who has been diagnosed with dementia. In this three-session class, our central text will be Broken Fragments: Jewish Experiences of Alzheimer's Disease, a collection of Jewish texts, personal stories, and professional insights from family members, medical professionals, clergy, and social workers. A three-session class to continue our study and discussion will be scheduled for February and March. Registration required. 7 p.m.

Tea and Torah for Women: Chabad. 8 p.m.

Wednesday 29

Yidish Tish Conversation & Reading Group: Every Wednesday, see above. 2 p.m.

WTBE Gift Shop Open for In-Person Shopping: TBE. Washtenaw County's Only Judaica Shop! 4 - 6 p.m.

JLI The world of Kabbalah: Chabad. 7:30 p.m.

Theology Book Club: BIC. 8 p.m.

Thursday 30

Cantor's (Jewish) Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Getting Good at Getting Older: TBE. join Rabbi Josh Whinston and Cantor Emerita Annie Rose for our 6-part book discussion using the text *Getting Good at Getting Older* by Richard Siegel and Laura Geller. 12 p.m.

Backdoor Food Pantry Open: TBE. 4–7 p.m.
Meditation with Claire Weiner: TBE. 5 p.m.

Talmud: Jewish Civil Law: Chabad. 8 p.m. ■

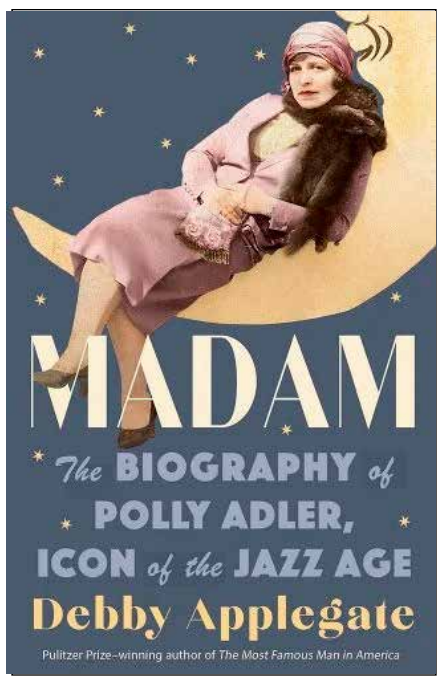
Meet Polly Adler (if only)

Chuck Newman reviews Madam: The Biography of Polly Adler, Icon of the Jazz Age by Debby Applegate

Who do you think is the most famous Jewish madam?

If you said Heidi Fleiss, you certainly haven't read Debby Applegate's wonderful biography of Polly Adler, Madam: The Biography of Polly Adler, Icon of the Jazz Age. While Heidi Fleiss, the "Hollywood Madam," practiced her trade from 1989 until 1993, Polly Adler opened her first bordello in 1920 and didn't retire until the 1940s.

As an entrepreneur myself, I appreciated Polly Adler's talent as a businesswoman.



As an immigrant she overcame poverty, limited opportunities, and lack of an education. Her ambition was to be "the best goddamn madam in all America." And it seems she succeeded.

As I read this entertaining and thought-provoking book, I couldn't help but think that if Polly had been given other opportunities, she could have succeeded as well as other Jewish immigrants such as Helena Rubinstein did in the cosmetic industry.

The story of her life is so rich, instructive, and fascinating that it took a master storyteller to do it justice. Debby Applegate is such a storyteller. In describing Polly Adler's life, she exhibits her research and compelling writing abilities that won her a Pulitzer Prize for her book The Most Famous Man in America: The Biography of Henry Ward Beecher.

Among the many gifts the author provides readers is a wonderful description of what life was like in Yanow, a shtetl near Pinsk (currently in Belarus), that is based, in large part, on a Yizkor (memorial) book produced after the Holocaust. Polly lived there until she immigrated to America at the age of 13.

In America she had to fend for herself and soon realized that the typical life of working in the sweatshops and not being able to get the education she craved was not for her. The book describes how entering the sex industry enabled her to be successful by her own standards. She was able to succeed because of her many talents and willingness to work hard, and she still retained her humanity. She was well-known for her warmth, generosity, loyalty, and how well she treated her employees and friends.

Polly respected and looked after her employees. She described her most valued employee, Showboat, an African American maid, as "my champion and protector, my confidante and my comforter, and, in my absence, a trustworthy assistant manager. Showboat would tell first time clients that 'Oh, you'll like my little madam! You'll be right at home with her.'"

It seems that every page is filled with little gems like these. Other examples include mentioning that other competing forms of racy entertainment were known for having performers who were known for "flashing their knish."

Some of the people we get to meet in the book and whose stories we get to read are policemen (corrupt and not), gangsters like Arnold "the Brain" Rothstein, Lucky Luciano, who once said, "I liked good-looking girls who could screw good and that's what Polly always sent me," Frank Costello, who paid off her 1937 tax bill, and Bugsy Siegel.

Readers also get to meet more of Polly's clients: the members of the Algonquin Round Table including George S. Kaufman, Bob Benchley, and Dorothy Parker. The list is long: Walter Winchell; businesspeople such as Jock Whitney, George Chrysler, and Harold Ross; politicians (then-governor Franklin Roosevelt, a Rockefeller, and a Vanderbilt were rumored to have been her clients); New York City mayor Jimmy Walker, and Ziegfeld Follies showgirls eager to earn extra dough. Also, Desi Arnez, Milton Berle, John Garfield, Wallace Berry, the Marx brothers, Alfred Vanderbilt, and Roger Kahn, among many others.

Joe DiMaggio was also a client. When he complained that his knees slipped on Polly's satin sheets, she replaced them with cotton for him. Now that's customer service.

Adler enjoyed her notoriety because she felt that it was good for business. She said, "I wanted my name to be a byword and the expression 'going to Polly's' a euphemism for the world's most popular indoor sport."

She was only jailed once in her life, having received a sentence of 30 days in jail (which was reduced by 5 days for good behavior). But she was arrested 18 times and being a madam was a difficult and stressful life that led her to retire. In 1945 she moved to California where she had an opportunity to achieve the education she long desired and she earned her high school diploma and an associate degree. Her ghostwritten biography, A House is Not a Home, sold two million copies.

Polly Adler died in 1945 from lung cancer. I would have loved to have met her in person, but after reading Madam, I felt I did.

Meet (virtually) Debby Applegate, author of Madam: The Biography of Polly Adler, Icon of the Jazz Age at a hybrid lunch and learn at the JCC on Wednesday, November 15, 12 p.m. A program of the Ann Arbor Jewish Book Festival. ■

Sourdough perfection

By Candace Bulkley and Trina Fuller

Candace and Trina became friends in the Temple Beth Emeth adult b-mitzvah class that graduated in 2022. They will be honing their palates, visiting, and writing about a variety of independent, locally owned Washtenaw County restaurants, catering to a variety of dietary preferences.

On one of the first days that really felt like fall, we ventured out to Dexter to try the newly opened Raterman Bread Haus and Bistro. We had hoped to take advantage of their inviting outdoor seating, but the threatening weather scared us inside. The Raterman building is tucked behind the main downtown area and is shared with Erratic Ale Company. The two businesses are separate but have a symbiotic relationship. When you enter the small but pleasant Raterman storefront, you are greeted by the glorious smell of just-baked bread, a few small tables, and a fresh-faced Dexter teen behind the counter, ready to take your order.

The Raterman Bread Haus & Bistro is a family-owned, German style, 100% sourdough bakery. They use only fresh milled organic wheat, salt, water, and wild yeast in their bread. Sourdough is a more easily digested bread, even for sensitive bellies. The long fermentation time of four days and the gut-friendly lactobacillus bacteria work their microbial magic, breaking down some of the compounds that may cause sensitivity to other styles of bread. This long fermentation is when the signature tangy notes of sourdough develop as well.

The Bistro menu highlights their signature sourdough in two ways: pizza and sandwiches, of which there are a traditional menu and vegan menu. While the menu is not extensive, the selections are interesting and creative. Our party of two ordered a chicken-feta-onion pizza, which had a blend of mozzarella, sharp cheddar, and feta along with a red sauce. It was a harmonious blend of toppings and flavors with none outshining the other. The well-cooked sourdough crust was outstanding in flavor and texture.

We also tried a grilled three-cheese sandwich with haus white sauce. Fresh mozzarella, sharp cheddar, and Swiss cheese grilled on rustic farm bread arrived crispy with beautifully melted cheese along with those yummy bits of crispy cheese that cook on the griddle as the sandwich toasts. The white haus sauce was a lightly seasoned vegan mayonnaise that neither added to nor detracted from the sandwich. On the side were some salty tortilla chips and a pickle spear that was a tad too slender for the tasters. Pickle spear aside, this was a satisfying grilled cheese and we devoured it quickly!

From the vegan menu, we sampled the Tempest Power Bowl composed of red quinoa, colorful bell peppers, tomato, microgreens, vegan parmesan, grilled tempeh, and a tahini-date vinaigrette. We enjoyed the salty vegan parmesan when it was tossed with the other ingredients. The tahini-date vinaigrette was a winner. While the grilled tempeh looked crispy and appetizing, it wasn't so. It arrived chilled, and in that state did not highlight the flavor or texture and would have benefited from being heated. The Power Bowl arrived in a covered carryout container indicating they took care to prevent gluten cross contamination, and this might be the reason the tempeh was served cold. However, we were unable to confirm this theory. We appreciate them doing their best to accommodate a variety of diets, and nowhere do they claim to be a GF environment. If you have any questions regarding the gluten status or any allergens, ask the management. Additionally, Raterman offers a kids' menu and gluten-free options for the pizza crust and sandwich bread. For those wanting to bring the sourdough flavor home, they offer retail bread choices.

According to their website, Raterman Bread Haus and Bistro "aims to add to the local food economy by working with several local farming partners to source meats, fruits, vegetables, grains, pasta, and dairy. This will in turn provide a cyclical and closed loop impact on the local food chain supporting not only the owners of these businesses, but their employees and their families."

We believe it is our responsibility to support our local farms, businesses, and community first when possible, and hope after reading our articles, you will visit them too. Sharing space with Erratic Ales benefits both businesses as well as their customers. After placing our order at Raterman, we enjoyed a beer flight next door at Erratic Ale and enjoyed eating our meal there as well. We were given a pager to let us know when to come back and pick up our order. Early in the evening we saw several families enjoying a beer and dinner with the young diners happily occupying themselves with coloring pages and crayons. Later in the evening as we were leaving, trivia night was about to begin. Service at both establishments was friendly, casual counter-style and self-bus. It is a self-serve operation, with bins of silverware, napkins, and plates on the counter.

Situated along the Border to Border Trail, Raterman Bread Haus and Bistro is an ideal place to stop, rest, and refuel. It is a very popular establishment with trail users and local cyclists. If riding a bike to Dexter isn't your thing, getting there by car is a pleasant 20-minute drive from Ann Arbor. Go local!

Raterman Bread Haus and Bistro
8080 Grand St., Dexter
734.253.2068
https://www.ratermanbread.com ■

Obituaries

The WJN prints obituaries, memories, and eulogies free of charge for family members of Washtenaw Jewish community members as a service to the community and to honor the lives of those who have passed away. When local congregations send condolence notices to the WJN, the editor searches for obituaries online. Also, community members are invited to send obituaries to the editor.

Harriet Jane Selin, 95, died peacefully at her Ann Arbor home on Sunday, September 24. Harriet Chudacoff was born in 1928 and raised on the shores of Lake Superior in Munising, Michigan, where her lifelong love of the outdoors began. Harriet graduated from

the University of Michigan in 1950 and married her husband Marvin at the Michigan League on their graduation day. Harriet and Marv lived for many years in Marv's hometown of Iron River, in the Upper Peninsula, before moving to Ann Arbor in 1964. She lived in Ann Arbor for the rest of her life, where she was active in the Beth Israel Congregation and in many book clubs, tennis and golf leagues, the Democratic Party, and Osher Lifetime Learning. She was a surrogate parent to her many nieces and nephews who came to Ann Arbor as U of M students and was a surrogate grandparent to the children of those nieces and nephews. All of them have fond memories of her interest in their lives and her delicious cookies.

As her children grew, Harriet began a successful career at the U of M, first at the Institute of Social Research and then as the Administrative Manager of the Dermatology Department at U of M hospital. She was an active and competitive sportswoman with the trophies to prove it, and continued to ski and play tennis and golf well into her 80s. She was adventurous, joining Marv on backpacking trips in the western wilderness, and was an enthusiastic traveler who had visited all seven continents. She lived a long and joyful life and was truly an amazing role model and an example of a life well lived.

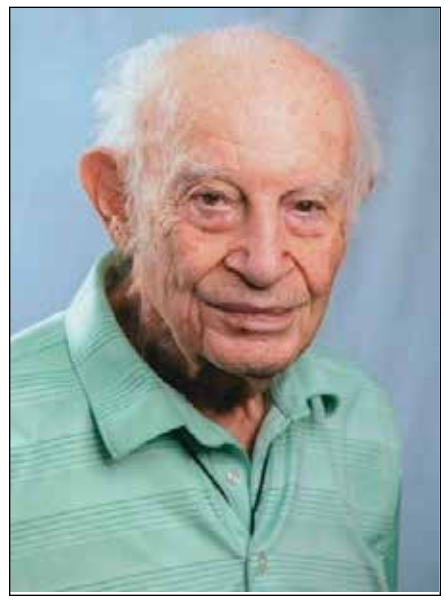
Harriet was predeceased by her husband Marvin, her loving friend and companion Bob Faber, her brother, Ted Chudacoff, and her grandson Gregory Schaefer. She is survived by her daughters Cindy Russo (Lou), Roberta Schaefer, and Janet Dilz (Ric), her sister-in-law Rebecca Chudacoff, her beloved grandchildren, Matthew Russo, Elena Russo (Nat Coughlin), Sarah Russo, Daniel Russo (Margaret Lim), Laurel Schaefer, Marc Dilz, and Kelsey Dilz; her great-grandchildren Helen and Will Coughlin and Benjamin Russo, and more than 20 nieces and nephews. Contributions may be directed to: Planned Parenthood, P.O. Box 3673, Ann Arbor, MI 48106, http://www.plannedparenthood.org; Nature Conservancy, 101 E. Grand River Ave, Lansing, MI 48906, https://www.nature.org/?redirect=https-301; or University of Michigan - School of Public Health, Marvin and Harriet Selin Scholarship Fund, 3003 South State Street, Ste 9000, Ann Arbor, MI 48109-1288, https://leadersandbest.umich.edu/find/#!/scu/sph.

Charles David Garvin, PhD, passed away on August 22. Charles was preceded in death by his wife Janet who passed away on April 9, 2021. Charles was the oldest child of Hyman Garvin and Etta Garvin (Raphelson), and brother of Lois Garvin (Karlins). Charles grew up with his family in Chicago, Illinois.

Before venturing onto his vocational path, Charles sought a formal education at Wright Junior College and the University of Chicago, from which he obtained a Master of Arts in 1951. Following this accomplishment, he served in the U.S. Army between 1952 and 1954, rising to the rank of a corporal. After his honorable discharge, Dr. Garvin returned to the University of Chicago, where he earned a Doctor of Philosophy in 1968. During the course of his early development, he drew heavily from the influence of Marion Blank, his field instructor at the University of Chicago, as well as Edna Hansen, the director of the Henry Booth House, and William J. Reid, whom he met in the military and contributed considerably to Dr. Garvin's future research on group work.

In 1956 Charles was introduced to Janet Tuft by mutual friends, Lillie Lynem and Elaine Finnegan, while they were in the Social Work school in a group work course at the University of Illinois in Chicago. Charles and Janet were married in 1957 and enjoyed 64 years of marriage, or as Janet would say, "a long, long time." They moved to Ann Arbor in 1965 when Charles accepted a position at the University of Michigan School of Social Work.

Charles' children are David Garvin, Amy Garvin-Liddell, and Tony Garvin. He is the father-in-law of Nancy Garvin, Charlie Liddell, and Debra Garvin. Charles is the grandfather of Caitlin (Garvin) Opfermann, Shane Garvin, and Jake Liddell. His great grandchildren include: Jacob Opfermann, Addie Garvin, and Caiden Opfermann. Charles is the uncle of Michael Karlins, Russell Karlins, Michelle Karlins, Claire Tuft, and Bryna Tuft.



Charles and Janet were one of the three couples who were instrumental in getting the Jewish Cultural Society of Ann Arbor off the ground in 1965. Charles was the third president of the Jewish Cultural Society where their children attended. Both Charles and Janet remained active in JCS since the very beginning. They participated in all the major holidays and have been devoted members and hosts of the Third Friday Chavurah since it began in 1990. Charles continued to attend regularly after Janet's passing and someone from the group always picked him up!

Charles and Janet shared a love of travel and time with family. Initially, they lived in Chicago and then in two consecutive beautiful homes in Ann Arbor. In 1971 the family lived for a year in London, England, during a sabbatical year for Charles. During this time, they enjoyed travel including Switzerland, Italy, Yugoslavia, Israel, Turkey, and Greece, just to name a few. Charles and Janet shared many vacations around the globe and by sea. They were fond of going on elaborate cruises to various parts of the world and continued these trips well after her stroke in 2000. Charles and Janet enjoyed an Alaskan cruise for their 50th anniversary and were joined by their children and many members of their children's families.

Having garnered more than five decades of inimitable expertise in his chosen field, Charles has garnered a laudable reputation as a professor at the University of Michigan. Having earned the distinguished title of a professor emeritus, he primarily taught social work research, social work practice, group work theories, international social work, and social psychological knowledge between 1965 and 2002. Prior to his work at the University of Michigan, he served as a research associate at the University of Chicago from 1964 until 1965.

Throughout the course of his tenure in academia, he is most proud to have served as the founder of the Committee for the Advancement of Social Work with Groups in New York City from 1982 to 1986. Likewise, he was a founder of the Jewish Family Services of Ann Arbor, a city in which he was also gratified to serve as a member of the Model City Planning Board. During the earliest stages of his career, Dr. Garvin contributed to the field as a social worker for the Jewish Community Centers of Chicago, Illinois, between 1956 and 1964, and in a similar capacity at the Henry Booth House from 1948 until 1956. Having joined as a volunteer at the age of 19, he saw firsthand the impact of poverty and destitution throughout his duties, which inspired him to dedicate his career to helping people in disadvantaged situations.

Charles is most well-known for leveraging his experiences at the Henry Booth House and as a community organizer toward the building of his model on group work, which has been widely accepted ever since. Throughout the course of his career, he has authored such works as The Work Incentive Experience in 1974, Interpersonal Practice in Social Work in 1985, and Social Work in Contemporary Society in 1992, as well as more than 50 articles in various professional journals. Among his greatest accomplishments, Dr. Garvin was particularly gratified to have focused his research on reaching an understanding on the cause of social justice.

Well-regarded for his indelible contributions to the field, Dr. Garvin has been honored with a number of accolades. Among them, he was presented with a Lifetime Achievement Award by the Council on Social Work Education in 2012, and a research grant from the U.S. Department of Labor between 1969 and 1973. Furthermore, he was elected as a fellow of the American Orthopsychiatry Association and is a member of the National Association of Social Workers, the American Sociological Association, and the International Association of Social Work with Groups. In accounting for standout success, Dr. Garvin credits his propensity for intellectual curiosity and his interest in sharing knowledge with others.

Charles and Jesse Gordon were instrumental in getting the third Friday potluck dinner group (Chavurah) together, as they wanted a group with just adults, not family. There was no topic of discussion, people just chatted and visited. Charles and Janet were gracious hosts and when they moved to Glacier Hills many were happy to pick them up to join in on the fun. Nobody over 90 had to bring any food so that made it easier for Charles. Charles was also quite fond of being a founding member of a book club and an active participant for 30+ years.

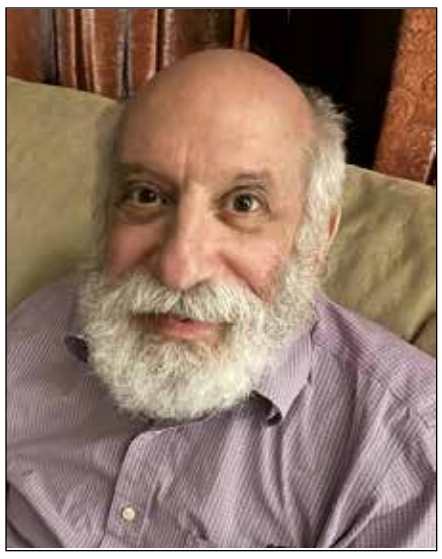
Charles was a founding member of an Ann Arbor men's group in 1979. He was the oldest member of the group. Many of the original members had studied social work with him at the University of Michigan. He was both a mentor and father figure to many in the men's group. Once or twice a year the men's group would meet for an extended weekend group. Many times, Charles generously offered his cottage up north on Mullett Lake for their meetings. Charles was always willing to share his observations about their personal, interpersonal, and group processes. He also contributed to their lively political and intellectual debates. As they all aged, Charles became a beloved elder and sage in the group.

The social work profession has bestowed on Charles Garvin some of its highest honors, from the Significant Lifetime Achievement in Social Work Education Award of the Council on Social Work Education (CSWE) in 2012 to his appointment as an NASW Social Work Pioneer in 2020. As a lifetime member of the IASWG Board of Directors and an active member of the Practice Committee, Garvin was most proud of his work in raising awareness of group dynamics in the context of diversity. He calls upon group workers of the future to respond to the impact of oppression and marginalization on group participation, to attend to the diverse needs of group members and groups, and to help group members realize their individual and collective potential for social action and social change.

The family requests that memorial contributions be made to organizations that were near to Charles' heart, including the University of Michigan School of Social Work Social Justice Impact Fund. Memorial contributions may also be made in Charles' name to the Jewish Cultural Society, 2935 Birch Hollow Dr #1, Ann Arbor, MI 48108, or the Jewish Family Services, 2245 S. State St., Ann Arbor, MI 48104.

Ken Kander was born May 7, 1949, in Toledo, Ohio. The world lost its kindest citizen on Saturday, September 9, 2023. Ken was born Murray Kenny Kander, but from the very beginning, his parents intended for him to go by his middle name — and indeed, if you called him by his legal first name, you would get such a look.

His parents were both immigrants: Jake B. Kander, his father, was born in Lithuania; his mother Caroline Lill Kander (later Rosenberg) was born in Czechoslovakia. When he was only 16, Ken lost his own beloved father, but kept his memory alive and was forever telling stories of "Zayde Jake."



Ken's capacity for love was endless. Everyone he met adored him. All of us who loved him believed that our relationship with him was deep and special and unlike any other ... and every single one of us was right.

Ken earned a Bachelor's degree in Math and Psychology from Case Western Reserve University in Cleveland, Ohio, and a Masters in Finance from Walsh College in Troy, Michigan. He put his brilliant mind to work in a variety of settings, with the only theme being "making the world a better place." He worked for the Ohio Parole Authority in Cleveland, Ohio; Lettuce Entertain You in Chicago; Allied Communications in Southfield; and for two decades as Director of Finance and Operations for Holly Academy in Holly, Michigan, where he especially loved reading stories to kindergarten students each week. In retirement, he began teaching English to international students, all of whom adored him and vice versa. He also taught at his synagogue's Hebrew school; one of his favorite topics was Jewish Humor. (He loved a good joke. And all things Jewish. He is the only person who genuinely enjoyed eating matzah and gefilte fish year-round.)

There are not enough superlatives to describe Ken Kander. He was the truest definition of a "mensch," the Yiddish word for "good person." He was wise, funny, unfailingly kind, supportive, loyal, and calming. He was married to his beloved Lisa for 42 years. Ken loved the Beatles, the Detroit Tigers, a nice glass of dry red wine or chivas on the rocks, theater, poker, and most of all just being with family. His greatest joy was family: Lisa, their children and grandchildren, and a wide circle of given and chosen family. He was, and is, cherished by all.

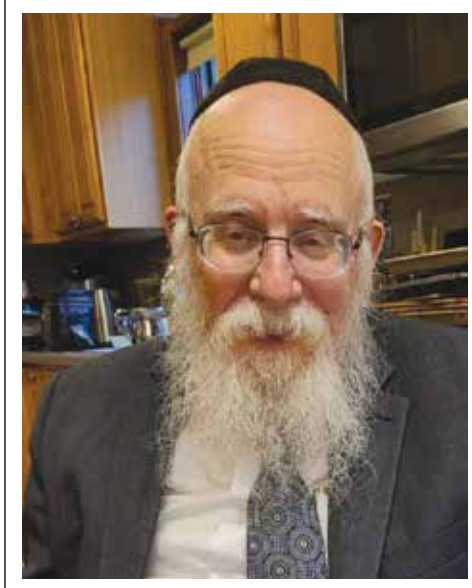
Ken is survived by his wife, Lisa; his children and their partners, Beth Kander-Dauphin (Danny Dauphin), Jacob Kander (Jessica), Adam Kander (Jenna Pawlicki), and Claire Kander (Kevin Golden); grandchildren Jude, Lucy, Effie, and Matan; two of his six siblings, Rochelle and Marton; and many beloved cousins, nieces, nephews, family and friends. He is preceded in death by both of his parents, four of his six siblings (Herman, Irving, Seymour, and Esther), and many other beloved family and friends.

The world will not be the same without Ken Kander. His memory will always be our greatest blessing, and in his honor, please pursue justice and offer kindness every day. Donations in his memory can be made to the Jessica Shayne Magid chapter of the Leukemia Research Foundation, Temple Beth El of Flint, or the charity dearest to your heart.■

Abraham planted an eishel in Be'er Sheva

Rabbi Aharon Goldstein, Chabad Ann Arbor

The Torah portion of Saturday November 4, Vayeira, speaks about the greatness of our forefather Abraham, the very first Jew. Through Abraham's service, G-d's Name was made known throughout the world, and many people were brought to believe in Him.



The Torah states: "And Abraham planted an eishel [literally a grove] in Be'er Sheva, and called there in the name of G-d." The Torah specifically mentions Abraham's planting of the eishel, as this was considered a very great deed and a unique accomplishment.

The midrash explains that an eishel is more than just a stand of trees under which wayfarers may find protection from the burning sun. An eishel is an inn, a place of lodging. Our patriarch Abraham established his eishel in Be'er Sheva, in the heart of the desert, to cater to travelers in that inhospitable climate.

Did Abraham know these travelers personally? Of course not. He had no idea who might arrive. All he knew was that these strangers would no doubt be hungry, thirsty, and tired from their trek across the desert. His motivation was to make their journey more pleasant and less taxing.

Abraham provided his guests with all kinds of amenities, not just bread and water to satisfy their hunger and quench their thirst. His visitors were offered meat, fine wines, fruit, and a wide array of delicacies, as well as a place to sleep to rest from their travels.

His visitors' spiritual needs were also taken into consideration. Next to the inn that provided all their physical necessities, Abraham established a Sanhedrin, a court of law, so that wise men could answer the travelers' questions and find solutions to their personal and business problems.

This same attribute of kindness and justice is the birthright of every Jew, an inheritance from our forefather Abraham. And the Torah portion of Vayeira teaches us how we are supposed to fulfill the mitzva of tzedaka (charity):

It isn't enough to provide a poor person with the basic requirements necessary to sustain life. We must offer him more than just the bare minimum, bringing him pleasure and enjoyment. And not only must his physical needs be met, but we must also try to help him resolve his spiritual struggles. This applies to every single Jew, even those we do not know personally, and constitutes the true meaning of the commandment of tzedaka.■

Simchas and Sorrows

The Washtenaw Jewish community sends condolences to the families of:

Charles Garvin, August 22.
Brian Joseph Cox, father of Kevin (Alisa) Cox, and grandfather of Avery and Lyla, August 24.
Ken Kander, father of Jacob (Jessica) Kander, grandfather of Jude and Lucy, September 9.
Gary Lawrence Shepard, brother of Scott (Lori) Shepard, September 13.
Christine Reid, sister of Bob Carbeck, September 18.
Harriet Selin, September 24.
Frederick Reingold, father of Mathew Reingold, September 27.
Warren Levy, brother of Alan Levy, September 30.

The Washtenaw Jewish community sends mazel tovs to:

Delighted grandparents and aunt Rudi and Molly Lindner, and Clare Lindner on the birth of Annika Lindner Cleemann. Her parents are Beile Morrow Lindner and Jorgen Cleemann of Takoma Park, Maryland. August 16.
Judy Spellman, who has a new great-granddaughter, Isabelle Elise House. Parents are Jennifer Spellman House and Kyle House. Big sister is Morgan House. Proud grandparents Christine and Rob Spellman and great-aunt Julie Spellman. September 18.
Stav Shani on his bar mitzvah, November 11.
Tetra Epstein on her bat mitzvah, November 18.
Isaac Ahuvia for his award for Excellence in Teaching from Stony Brook University Department of Psychology. .■

Artist Margot Neuhaus in AA on Nov 5

Margot Neuhaus, painter, sculptor and photographer will be the special guest speaker at The Womens Caucus for Art Michigan chapter annual meeting. The WCAMI meeting will be held at the Freespace in the Ann Arbor Downtown Library at 2 p.m. on November 5. Her most recent exhibition "Of Darkness and Light" was held with the Art Museum of the Americas. She has received critical acclaim for her body of work which addresses issues of identity, memory and loss and hope.

Margot Neuhaus is a citizen of Mexico and the U.S. and studied in art in Brazil and phycology in the Chicago. Her materials range from wood, stone, and metal to painting and works on paper. For more information about the presentation, contact Christina Sears, President of WCAMI at christinasears8@gmail.com

Happy thanksgiving

WE ARE GRATEFUL FOR ALL WHO SUPPORT THE WORK WE DO

On behalf of the JFS Team, and those who have served through our mission this year; thank you from the bottom of our hearts.

Without our volunteers, supporters, and partners like you, we would not have impacted as many lives as we did this year!

JFS
Jewish Family Services
of Washtenaw County

YOU CAN HELP

Your dollars go directly to United Hatzalah for saving lives

VERIFIED LINK:
https://thechesedfund.com/unitedhatzalahofisrael/israelisatwar/

This war is unlike any before.

And so are the needs.

#SupportIsrael

The organized Jewish community across North America has a goal to raise a historic $500 million in emergency funds to Israel.

The Israel Emergency Fund is meeting the needs of this critical moment.

Basic Needs	Food and financial assistance for impacted families, the elderly, and the homebound.
Evacuation and Housing, for Frontline Communities	Support for communities under fire through evacuations, temporary housing, respite trips, children's activities, and increased security.
Fund for Victims of Terror	Provides immediate cash grants to families and individuals who have been impacted by acts of terror and violence
Trauma Relief and Psychosocial Care	Support widescale trauma relief and psychosocial support to first responders, Lone Soldiers, the injured, and families whose relatives were murdered, injured, or abducted
Emergency Medical Services and Healthcare	Medical supplies and equipment for first responders and hospitals in close proximity to the front line.

Please give generously.

100% of donated funds go to those in need.

Israel needs you.

Donate

IN PARTNERSHIP IN WASHTENAW COUNTY WITH:

Jewish Federation of Greater Ann Arbor

Jewish Community Center of Greater Ann Arbor

HEBREW DAY SCHOOL OF ANN ARBOR

JFS Jewish Family Services of Washtenaw County

Temple Beth Emeth

Expanded Transit is Coming

- Expanded Service Hours
- More Weekend Service
- New Express Route
- Expanded FlexRide Late Night and Holiday Service

Join us and provide your input.

Virtual Zoom Meetings

Date	Time
November 8	12pm–1pm
November 9	7pm–8pm

In Person Meetings

Date	Time	Location
November 14	2pm–6pm	Ypsilanti District Library - Whittaker
November 15	2pm–6pm	Blake Transit Center
November 16	2pm–6pm	Ypsilanti Transit Center

Visit **bit.ly/TheRideService2024** for more information.

If you can't attend a meeting, but would still like to provide your ideas:

- Visit: **bit.ly/TheRideService2024**
- Email: Planning@TheRide.org
- Call: 734-794-1882
- Mail: AAATA
  c/o August 2024 Proposed Millage Changes
  2700 S. Industrial Hwy
  Ann Arbor, MI 48104

TheRide 2045